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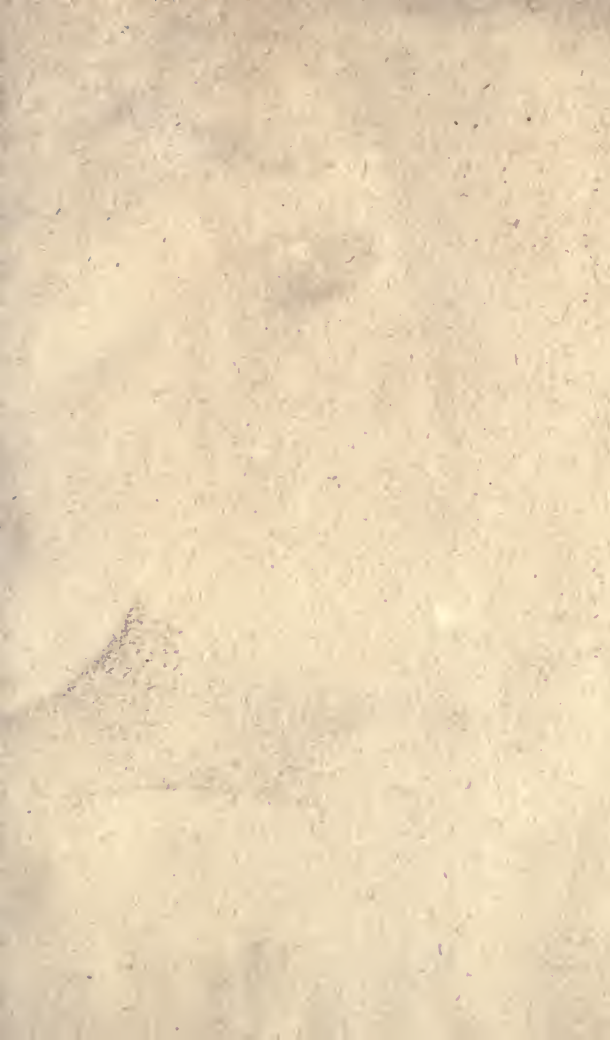
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1. The Assurance of Abby & other
Church-Lands in England &c
2. An Impartial Vindication of
y^e Clergy of England.

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1733.

pr. 1 S.

This Tract is answer'd by Dr.
Willes. See Wood's Ath: Oxon.
Vol. 2. p. 1074.

See p. xiii of Burnet's Introduction
to y^e 3^d. Vol. of y^e Hist: of y^e
Reformation. Stillingfleet's Eccles.
Cases. II. 207—.

2^d ed. 1733

THE
ASSURANCE
OF
A B B Y
AND OTHER
Church-Lands
IN
E N G L A N D

To the POSSESSORS,
Cleared from the
DOUBTS and ARGUMENTS
Raised about the Danger of
RESUMPTION.
In Answer to a Letter of a Person
of Quality.

By Nathaniel Johnston, Dr. of Physic, Fellow
of the Royal College of Physicians in London.

Published by His Majesty's Command.

L O N D O N,
Printed by Henry Hills, Printer to the King's Most Excellent Majesty, for his Household and Chappel; And are to be sold at his Printing-house on the Dirch-side in Black-Fryers. 1687.

THE
ASSURANCE

OF
A B B Y

AND OTHER

Church-Lands

IN
ENGLAND

To the POSSESSION

Cleared from the

Doubts and Arguments

United about the Danger of

RESUMPTION

In Answer to a Letter of a Person
of Quality.

By the Rev. John H. ...
of the ...

Printed by ...

LONDON

Printed by ...
of the ...

THE PREFACE

FEARS and Jealousies
are of all other Pas-
sions the most dif-
ficult to be subdued,
and where they are persona-
ted only, for accomplishing
some Sinister end, they are
not to be removed by Argu-
ments : Since they who are
once Possessed with them, ne-
ver yield till they despair of
attaining, or effecting the
ends they aim at.

All that I can hope to per-
form

The Preface.

form by this Treatise ; is to give satisfaction to those who are scrupulous in good earnest, and by the perusing of Partial Authors dread the loss of their Church-lands, and the diminishing their Estates thereby.

To such only I direct this Discourse ; and can further tell them, that their Fears are wholly Groundless ; since His Majesty by His Special Command appointed the Author to compose this for the Quieting the minds of His Interested Subjects, Publishing to them the Full Assurance of their Possessions by the Canon, Civil and Municipal Laws, which to
all

The Preface.

all considerate Persons, it is hoped, will be sufficient satisfaction.

I must own the Subject is of that moment, that it deserved to have been Treated of by an abler Pen, and one better skilled in the Laws: But I have endeavored, with a sincerity becoming one that hates Imposing, to clear both matter of Law and Fact.

T H E

The Preface.

all confidence Persons, it
is hoped, will be sufficient
justification.

I must own the subject is
of that moment, that it de-
serves to have been treated
of by an able Pen, and one
better skilled in the Laws:
But I have contrived, with
a facility becoming one that
lives long, to clear this
matter of Law and Fact.

THE

THE TABLE.

Sect. 1. **T**He Arguments against
the Alienation of
Church-Lands, pag. 4.

Sect. 2. What kind of Alienati-
ons have been allowed by the Ca-
nons and Constitutions of the
Church, p. 14.

Sect. 3. Several instances of Ali-
enations of Ecclesiastical Reve-
nues from the Churches, or Re-
ligious Houses, they were at
their first Dedication conferred
on in ancient times, p. 22.

Sect. 4. Several Instances of par-
ticular Alienations of Church-
Lands more modern in Eng-
land, p. 32.

Sect. 5. Instances of Alienations
of Church-Lands in Foreign
Coantreys in the Roman Catho-
lic Communion. P. 53.

The TABLE.

Sect. 6. Concerning the Alienations of Church-Lands in Germany, and the Establishment of a Toleration of Religion there, by the Treaties of Munster and Osnaburgh. p. 64.

Sect. 7. Whether Cardinal Pool's confirmation of Church-Lands to the Possessors, was delusory, or not. p. 90.

Sect. 8. Cardinal Pool's confirmation of Abby-Lands to the present Possessors, and the Act thereupon. p. 131.

Sect. 9. The Exceptions against this Assurance of Abby-Lands to the Possessors, That it was not confirmed by Pope Paul IV. fully answered. p. 170.

Sect. 10. The Application of what hath been offered towards the Assurance of Abby-Lands to the present Possessors. p. 193.

of Church-Lands in Germany in the former Edition. p. 22.

The Assurance of
Abby-Lands
 IN
ENGLAND,

Cleared from the doubts
 and Arguments raised
 about the danger of
 Resumption.

In Answer to a Letter of a
 Person of Quality.

S I R,



YOU have obliged me very much, in the Present made me of the late Treatise, intitled, *How the* Members of the Church of Eng-
 The occasion of the treating of the security of Abby Lands.
 B land

Assurance of Abby Lands.

land ought to behave themselves under a Roman Catholic King ; And have greatly pleased me in the remarks you have made upon it ; which in the General are favorable enough, in that you say, it deserves consideration, as much as any Book writ on that Subject, since the Kings Succeeding to the Crown ; and that either directly, or by consequence you think as much is said as the matter will bear ; and you wish it were so considered as it ought to be ; for you verily believe, that the want of weighing the Reasons there laid down, hath occasioned most of those non-compliances with the Kings desires, which have been so fatal to some, and may yet be to more, that will not see, how much it is the Intérest of all Subjects to endeavor with great obedience, to comport themselves to their Sovereign in all the Duties of Allegi-

Allegiance, and to one another as fellow-Subjects, that thereby the Civil Harmony amongst themselves, may produce those effects, so wise a King, and so sedulous for his Peoples happiness, studies to accomplish.

You tell me, that a further satisfaction in some particulars you think requisite; and since the Author is unknown to you, and having some confidence I will deal candidly with you, you desire my Judgment in some scruples: In obedience to which I here send you my thoughts, and shall not insert your Letter entire, but in parcels, for the advantage of fitting my Answer more satisfactorily to your Objections, which as they are such as may shock some, deserve a serious reply to, especially since his Majesty is desirous his Subjects should be satisfied in this particular.

S E C T. I.

*The Arguments against the
Alienation of Church-Lands.*

§. 1.
The ne-
cessity
of clear-
ing the
doubts
about
the se-
curity
of Abby-
Lands.

IN the First Part of the Let-
ter you tell me, that you
conceive, that the Author of
the foresaid Discourse hath too
slightly passed over the security
of Abby-Lands, and other Re-
ligious Possessions, whereof the
Roman Catholic Regulars
were violently disseized in King
Henry the 8th. and King *Ed-
ward the 6th.* time. Where-
as you Judge the consideration
of the danger of their Resump-
tion, as weighty a Reason as
any other, why persons of In-
terest and Fortune oppose the
Repeal of the Test and Penal
Laws; lest by yielding a Par-
liamentary consent to those,
the Roman Catholic Religion
should

assurance of Abby-Lands.

5

should with greater facility be propagated ; which once effected, you conceive great endeavours would be used, to procure a Restitution of those Lands to the Religious.

Upon this Head you re-mind me what Sir *Henry Spelman* hath writ in his small, but Learned Treatise, *De non Temerandis Ecclesiis* : the force of whose Arguments were such, as they have prevailed with several persons to restore their Impropropriations to their respective Parochial Churches.

Yet you own that the Subjects (both Roman Catholics and Protestants) seemed to entertain a firm Opinion of the Legal Security of them, till (a)

(a) Part 2.

Dr. *Burnet* in his *History of the* fol. 297.

Reformation, and the Author (b)

(b) Printed for Rich.

of a Letter to him, giving him an Account of Cardinal *Pool's*

Baldwin.

1685.

secret Powers, endeavoured to make it appear, that the Pope

neither did, nor intended to confirm the Alienation of Abby-Lands, and thereby have raised new doubts in mens minds, and in this present juncture of affairs their Arguments are made great use of, to afright people from yielding any compliance to the King's desire.

Some
Canons
against
Aliena-
tion of
Church-
Reve-
nues.

(c) 12. q. 2.
Non liceat
Papæ.

(d) *Binnii*
Concil.

Tom. 1.

fol. 156.

c. 2. D.

Omnes ita-
les præsum-
ptores, &
Ecclesiæ

*raptores atq; suarum facultatum Alienatores, à liminibus sanctæ matris Ecclesiæ Anathematizatos Apostolica Autoritate pel-
limus & denunciamus atq; Sacrilegos esse judicamus, & non
solum eos sed omnes consentientes eis.*

To enforce this, you not on-
ly press me with the Decretal
of (c) Pope *Symmachus*, inserted
in the foresaid Letter, but urge
the Decretal Epistle of (d) Pope
Lucius, who lived about the
year 253; where the Pope
speaking of those who vexed
the Bishops of *France* and *Spain*,
about the Possessions of their
Churches, and the Offerings of
the Faithful, saith, *That accor-*
ding to the Examples of the Pro-
phets and Apostles and their Suc-
cessors, and all the Catholic Fa-

thers,

thers, this was adjudged Sacri-
lege.

Therefore the Pope, following the said Examples, 'expels
'all Foretakers, Robbers of the
'Church, and Alienators of their
'Profits, from the Threshold
'of the Holy Mother-Church
'by Apostolic authority, excom-
'municates them, Condemns
'them, and judgeth them Sacri-
'legious; and not only those
'who depriv'd the Bishops and
'their Churches of the offerings,
'but all such as consented to
'them.

So in the 2d (e) Epistle of Pope ^{(e) Quæ}
Pius I. An. 155. it is expressed, ^{Divinis}
That those things which are assign'd ^{sunt Assign-}
to Pious Uses, cannot be transferr'd ^{nata usibus,}
to Human Uses, without Sacri- ^{ad humanos}
lege.—And so he orders such to ^{usus sine}
be esteemed and judged. ^{Sacrilegio,}
^{non posse}
^{transferri,}
^{Idem f. 83.}

In the Council of (f) *Agatha*, ^{(f) Con-}
in the time of *P. Symmachus I.* ^{cilium A-}
about *Anno 506, cap. 1. n. 7.* it ^{gathense.}
is thus decreed, *Casellas vel* ^{Id. 10. 3.}
^{fol. 712.}
^{Col. 1. c. d.}

mancipiola Ecclesiae (sicut prisca Canonum precipit Authoritas) vel vasa ministerii, quasi commendata fideli preposito, in Integro Ecclesiae Jure possideant: Ideoq; ut neq; vendere, neq; per quoscunq; contractus, res unde pauperes vivunt, alienare praesument. Which is to be rendred thus: *That the Churches in full right possess the Houses and Farms, and the Vessels of Use in the Holy Offices, as commended to a faithful Steward, (as the ancient Authority of the Canons command) so as none presume to sell, or by any contracts alienate those things on which the poor live.*

(g) Indigne
enim ad
Altare Dei
properare
permittitur
quires Ec-
clesiasticas
audet inva-
dere, &c.

So in the (g) sixth Synod under the same Pope, in the time of Theodoric the King, it is thus expressed: *He is unworthily permitted to approach the Altar of God, that dare invade Ecclesiastic Goods, or unjustly, that is, without the Bishop's License, possess them, or wickedly or unjustly persist*

persist in the defence of such possession. And further it is declared, That such are to be judged Murderers of the Poor, and if they amend not the fault, are to be Excommunicated.

In the third Council of (h) *Toledo* it is decreed, *That no Bishop have Power or License to alienate the Goods of the Church, because by ancient Canons it is forbidden.* (b) *Hæc Synodus nulli Episcoporum licentiam tribuit, res alienare Ecclesiæ, quoniam & Antiquioribus Canonibus prohibetur. Idem Tom. 4. fol. 503.*

So in the Decretals, 12. q. 2. Pope Stephen I. or, as the lesser Gloss, Pope Anaclet I. decrees, *That he shall be reputed a Manslayer that takes away, defrauds, or robs the Moneys, i.e. any Profits of Christ and the Church; for which Ivo may be consulted, p. 3. c. 18.*

You further urge the seventh Synod (i) of Nice, under Constantine and Irene, wherein it is thus decreed; *That if any Bishop* (i) *si quis Episcopus, vel Monasterii Præfectus inventus fuerit, ex Episcopatus, vel Monasterii Agris, in Principis alicujus manus alienare, vel alteri personæ tradere, nullius sit momenti Traditio. Idem Tom. 6. fol. 124.*

Assurance of Abby-Lands.

shop or Superiour of a Monastery be found to alienate into the hands of any Prince, or deliver to another person, the Lands of the Bishopric or Monastery, such Alienation shall be of no force.

(k) Idem
Tom. 6. fol.
410. C. D.

You refer me also to the Council of *Milden* (k) under Pope *Sergius II.* wherein the Decree is in these words: *Quapropter secundum Statuta Canonum, ab omni Ecclesiastica Communione, ut Sacrilegus, debet Arceri; si quis quod Venerabilibus locis relinquatur, vel prava voluntatis studiis, suis tentaverit compendiis retinere.* Which I translate thus; Wherefore, according to the Statute of the Canons, if any, by the study of a depraved will, attempt to restrain that to his own use, which is bestowed on Venerable places, viz. Churches, Monasteries, &c. he ought to be driven from Ecclesiastical Communion, as a Sacrilegious person.

The last thing you urge, is,
That

Assurance of Abby-Lands. 11

That I will peruse the Collection of the Decrees of Councils, (1) and Epistles of the Popes, against Alienations of Lands or Goods, once given to the Church, in the Canon-Law. 12. q. 2. per totum

I know you expect a very positive Answer to these Canons, which you think bind all that are or shall be in Communion of the Church of *Rome*; and, with the Author of the Letter to (m) Dr. Burnet, are ready to say, *That a man may as well be a Papist and not believe Transubstantiation, nor worship the Host; as be one, and still enjoy Church-Lands; and that no Confessor that understands the Principles of his own Religion, can give Absolution to such as are involved in that Guilt, without Restitution.* This is the sum of the Charge; and I shall own, that it is Incumbent upon the Governors of the Church to secure, by Canons and Constitutions, the rights (m) p. 11.

12 Assurance of Abby-Lands.

(n) *Parsons*
Law, p.
26.

rights of it, both as to Jurisdiction and Patrimony. The like we find enacted in our own Kingdom, since the Reformation (n) 1 and 13 *Eliz.* and 1 and 3 *Jac.* 1. Whereby Bishops and all other Ecclesiastical persons are restrained to Alien or discontinue any of their Ecclesiastical Lands or Livings, and if they convey or Alien any of their Lands or Possessions, altho' it be to the (o) Kings Majesty himself, is void in Law.

(o) *Cokes*
Reports
Magdalin
Col. case.

All that I shall therefore endeavor to clear, is, that in some cases, even by other Canons, the dispensation with the Rigor of those you mention, are allow'd, and that several Popes by the plenitude of their Power have dispensed with them.

I had Collected out of Mr. *Selden*, and others, a large account; how in the Primitive times, according to the Authority of (p) *Tertullian* and St.

(p) *Apolo.*
cap. 39.
and 42.

Cyprian

(q) *Cyprian*, who lived about *An.* 200 and 250 after our Saviour, that the maintenance of the Clergy was then by Monthly or frequenter Offerings, and the last Father compares them to the Roman Sportula. (r) Also, I had noted when Tithes began to be first Introduced, how the Founders of Churches Arbitrarily divided the portions of Tithes, betwixt the Incumbents and themselves. And lastly, the disputes whether Tithes could be appropriated to Monasteries: But considering how this would have swell'd this Discourse, I have wholly laid them by.

(q) *Ep.* 266. you may see for these *Syn. Gang. Can.* 66. *Selden Hist.* 83; 84. (r) *Gelasii* Dec. c. 27. *Ivo* Decre. part. 3. c. 115.

SECT.

SECT. II.

What kind of Alienations have been allowed by the Canons and Constitutions of the Church.

Concerning the Decree of Pope *Symmachus*, I Shall therefore in the first place shew you, in what cases Alienations of Church Lands are allowed, even by the Canons: And first, I shall note something concerning the Decree of Pope *Symmachus*, which the Author of the Letter to Dr. *Burnet* principally insists upon.

A Synod was held at *Rome* under this Pope, and called (a) *Palmaris*, because celebrated in the Porch of the Church of *St. Peter*, called *Palmaria*. In this Synod, at the request of the Council, *Symmachus* caused to be Read by *Hormisda* the Deacon,

(a) *Binnius*
Tom. 3.
Fol. 693.
and 694.

Deacon, the Constitution of Odoacer King of the *Heruli*, Published by *Basilus* his *Præfectus Prætorie*.

Wherein, under the Pain of Excommunication, he had forbid any to alienate the Goods of the Church. This was exploded by the Synod, because it was a Law of a Lay-person, concerning Church-affairs; especially, because no Lay-men could appoint the Penalty of Excommunication: So *Symmachus* produceth his own Constitution, as it is in the Decretal, only the last clause (b) is very different in *Binnius* from what is in the Decretal: For in the Council it is thus, *That we will the Law of this Constitution only to be observed in the Apostolic See, in all the Churches of the Provinces, according to the considera-*

(a) *Hujus autem constitutionis legem in Apostolicam tantum volumus sede servari. In universis Ecclesiis per Provincias,*

secundum Animarum considerationem, quam propositio Religionis convenire, Rectores eorum viderint, more servato. Ibid.

tion of Souls, the use and custom being observed, which the Rectors should see to be agreeable to the purport of Religion.

But in the Decretal it is thus,

(c) *Quod non modo in Apostolica servandum est Ecclesiâ verumetiam universis Ecclesiis per Provincias quidem dicitur convenire* 12. q. 2. *non liceat Pa-*
pæ.

(c) *This Canon is not only to be observed in the Apostolic Church, but is said to be convenient to be observed in all the Churches through the respective Provinces.*

By all which it appears, that it was the Pope's peculiar Constitution, made before, and approv'd of by the Synod; and extended only to the Suburbican Diocess of Rome, and was not universally obliging: which as well as other Reasons might

(d) *Simons History of Ecclesiastical Revenues.*

induce (d) a late Learned Author to assert, that there was a time, when the Pope entred not into the cognizance of the Goods of the Churches, which depended not on his Diocess.

I shall now shew you some cases wherein Alienations are allowed, even by the Canons,

so

So that you may confront these to the Canons produced by you.

In the 16th. Canon of the 8th. Council, in the time of *Hadrian* (e) the second Pope, (e) 12. q. 2. *Apostolicos & paternos Canones.* it is declared, *that the Holy Vessels may be Alienated for the Redemption of Captives*, the like St. *Gregory* (f) declares to (f) *Lib. 6. Ep. 15. seu. cap. 199.* *Demetrius* and *Valerianus*, Clerks of the Church of *Firman* concerning 10*l.* given by *Fabius* the Bishop, of Mony belonging to the Church, for the Redemption of them and their Father *Passivus* the Bishop, which they were affraid might be required to be repayed, and St. *Gregory* acquits them of it: You may say these Instances are only of Charities; Therefore I shall now shew, that in all cases Alienations, (according to the (g) Canon Law) appear (g) 12. q. 2. *Alienationes communium.* to be valid, where *the consent of the Clerks of the Church*, to

Aliena-
tions are
valid,
where
the Bi-
shop and
Chapter
or Ab-
bot and
Convent
joyns.

*the Grant of the Bishop is obtain-
ed. Otherwise Pope Urban
had not Decreed, that Aliena-
tions of all, by Intrusions, or of
those Canonically Elected by the
Name of Bishop or Abbot, (who
ought to be Consecrated according
to the Use of his Church) to be
void, if made without the Com-
mon consent of the Clerks of the
Church.*

By which it is manifest, that
there had been no need of that
exception, if such Alienation,
with the consent of the said
Clergy, had not been valid in
Law.

(k) 12. q.
2. Abbatibus &
Presbyteris.

Which is more clear in the
third Council (h) of Orleans
C. 23. where the Canon ex-
presseth, *that it shall not be lawful,
to Abbots, Presbyters, or other
Ministers, to Alienate Ecclesi-
astical Goods, or things in Holy
Ministry, nor Pawn them, with-
out the Permission and Subscrip-
tion of the Bishop, &c.* So that
it

it is evident that the Bishop, or Abbot with his Clerks, or Convents, may by Authority of their Constitutions Alienate both Church-Lands and Sacred Vessels.

It further appears, that upon *necessity*, either the Bishop or his Clergy may Alienate the Lands, &c. of the Church: For in the Council of Carthage

(i) c. ult. I find it Decreed, *that the Presbyters shall Sell nothing belonging to the Church, the Bishop not being privy to it; nor the Bishops, not consulting the Council, viz. their Canons, or all the Presbytery without necessity.* So that it seems there may be some *necessity*, which may be thought sufficient to Legitimate an Injust or uncanonical Alienation; and I hope to make it appear, that there could happen no greater *necessity* at any time, than that which occasioned Pope Julius

(i) 12. q. 2. placuit ut Presbyteri. c. 5. Aliena- tions upon ne- cessity.

20 Assurance of Abby-Lands.

the 3d. to grant the Power to Cardinal Pool, for Assuring the Abby-Lands to the Possessors, how unjustly soever they had obtained them.

Appli-
cation.

Having thus cleared, that by the Canons there may be Alienations of Church Revenues, notwithstanding the positive Canons to the contrary, I shall only add, that the Pope, *ex plenitudine Potestatis*, hath Power to dispense with Canons, Decrees, &c.

I shall therefore close this Section with what I find cited by a Learned (k) Author out of St. Thomas Aquinas.

(k) Bail.
summa.
concilio-
rum Appa-
ratus. q. 58.

The Question propounded is, *Whether the Pope may change the Statutes of the Holy Fathers in General Councils, or dispense with them?*

(l) Tract.
contra im-
pugnatores
Religionis
25. in cap.
contra q. 1.

In Answer to this (l) St. Thomas holds the Affirmative: And whereas that of *Loximus* the Pope is urged; which expressly

presly determines, that the Au- contra sta-
 thority of the Roman See cannot tuta pa-
 change Statutes of the Fathers, trum con-
 or Establish anything contrary to dere ali-
 them. He replies to it, that in quid aut
 those things which the Statutes of mutare
 the Fathers have Decreed to be Autoritas
 of Divine Right, it is true. But quidem hu-
 those things which the Holy Fa- ius sedis
 thers have determined of positive non potest.
 right, those are left under the
 disposition of the Pope, that he
 may change them, or dispense with
 them according to the opportuni-
 ties of times or Countries; and
 that the words of the Decrees may
 be altered, (m) and yet the Intenti-
 on of the Decrees be observed (which
 is the profit of the Church.) as it
 happens in all positive Laws, where
 subsequent Statutes derogate from
 the former. I might clog you
 with Authorities to prove this,
 but matter of Fact will clear it
 better, to which I pass.

(m) Ser-
 vata inten-
 tione statu-
 entium, qua
 est utilitas
 Ecclesie,
 sicut in om-
 ni jure po-
 sitivo ac-
 cidit, &c.

S E C T. III.

Several Instances of Alienations of Ecclesiastical Revenues from the Churches, or Religious Houses, they were at their first Dedication conferred on, in Ancient times.

The History of
Charles Martel.

THE generality of late Historians, who have occasion to speak of *Charles Martel*, accuse him as one of the first that committed manifest Sacrilege; therefore I think myself obliged to refresh your memory with the most material passages of his Life relating to these matters.

(a) *De Rebus Gestis Francorum*
fol. 55. ad
67.

In *Paulus Æmylius* (a) you may find an account of his Noble Descent from *Ausbert* a Duke, and *Blitilda* Daughter of

of *Clothair* the second King of *France*, whose Great Grand-son *Ansigas* the Duke, who Married *Begga*, the only Heirefs of a Rich Nobleman, who possessed the greatest part of *Austria*, and was Father of this *Charles Martel*, afterwards created Prince of *France*.

He grew Famous in the conduct of Armies under *Dagobert*, *Chilperick* and *Theodorick* the second, Kings of *France*. Under the last of which the *Sarazens* (who had been called out of *Africk* by *Julian* the Earl of the Vice-Goths, to revenge the Fact of King *Rodrick* in abusing his Wife) about the Year 730, under *Abderama* their King, passed into *Aquitain*, and every where spoyled the Religious Houses; and out of hatred to the Christian Religion destroyed the Churches in *Gascoign*, *Angolism*, *Sauton*, and *Poictou*, Countries most Rich

and plentiful, and where by the Devotion of the Inhabitants the Churches were adorned and enriched with much Gold. These *Sarazens* were 400000 strong, and *Charles Martel* encamping beyond the River *Loyr*, near *Turone*, Fought them, and Slew of them 375000, losing but 1500 of his own Men. He Fought another Battle, with prosperous success against them, under the Conduct of *Athinus* their King.

He was relyed upon for his assistance to the Apostolick See, as appears by several (b) Epistles writ to him by Pope Gregory the third, when he was in danger to be oppressed by *Luitprandus* and *Hilprand* Kings of *Lombardy*, wherein he calls him *Subregulus*, and at large recites what Tribulation, Danger, and consternation he was in; So that Tears flowed from his Eyes, night and Day, and applies

(b) Binnius Tom. 3. fol. 467.

*Lachrymæ
dic nosq;
ab oculis
nostris non
deficiunt.*

Ep. 7.

applies himself to this Charles Martel as to a refuge in time of his great distress.

In another Epistle (c) the same Pope tells him, *that he might expect a reward, before the Omnipotent God in the life to come with the Prince of the Apostles, as he disposed himself for the defence of the Church of God, and the Pope; and speedily engaged in it: So that all Nations might know his Faith, purity and Love, which he bore to St. Peter the Prince of the Apostles, and the Pope and the peculiar People by his Zeal in defence of them; for by this he might obtain Immortal and Eternal life.* (c) Ut cognoscant omnes gentes tuam fidem & paritatem atque amorem quem habes erga principem Apostolorum sanctum Petrum, & nos, ejusque peculiarem populum, zelando & defendendo; ex hoc enim poteris immortalam & æternam vitam acquirere. Id. Ep. 6.

In another (d) Epistle, the same Pope writes to Boniface Bishop of Mentz, that God by the endeavor of the said Bishop, and of Charles the Prince of the Franks, had been pleased to gather from the Power of the Pagans, 100000 Souls into the Bosom of the Church. (d) Ibid. fol. 466. Ep. 5.

Yet

(e) *Mona-*
steriorum
multorum
eversor &
Ecclesiasti-
carum pe-
cuniarum
in usus pro-
prios com-
mutator.
Epist. ad
Ethelbal-
dum Mer-
ciorum
Regem.
 (f) *Paulus Æmy-*
lius viâ
Chilperici
 3. P. 67.
 &c.

Yet for all this the same Bo-
 niface, as (e) Malmesbury Re-
 cords it, saith, that he was
 the overthrower of many Mona-
 steries, and a converter of Eccle-
 siastical Mony to his own use.

And *Paulus Æmylius* (f) saith,
 that the chief personages prais-
 ed *Martel* as one that transcen-
 ded the Glory of all Captains,
 and Emperors; but on the o-
 ther side the Holy Men said,
 that tho' the splendor of his
 life was so great in the Eyes of
 the Vulgar, yet he was not so
 to be esteemed. For that he
 gave the Holy Right of Tithes
 to Military Men, and permitted
 his Soldiers to Plunder, and
 sweep away things profane, and
 Sacred, more than the Vice-Goths
 did; and that the Sees of Lyons
 and Vienna, for several years,
 were deprived of their Bishops;
 the one dying by Military injuries,
 had no Successor, and the other
 was compelled to retire into a Mo-
 nastery,

nastery, and that to supply the necessities in the Wars with the Barbarous, he used the Gold of the Temples, and promised when Peace was restored, he would repay it manifold. But after he had obtained the richest and gloriousst Victories, he changed his promise and afflicted Holy Men, being mindful of old offences, that he expelled Eucherius Bishop of Orleance, and Robert Bishop of Rhemes, because he said they took part with Ramenfride his Enemy.

In an Ancient Chronicle (g) of France it is said, that by the Counsel of the Bishops, the Tithes of the Churches were given him to pay his Troops. (g) *Le Regnier Historial de France.*

Dupleix, saith he, banished several Bishops from their Sees, and put Lay-men in them; the like is repeated by Nicholas Giles, and enlarged by (h) Belleforest, who saith, that by the Council of the Princes, he gave certain Tithes (h) *Perle conseil des Princes, donna & bailla au-*

cunes des
dismes, que
ténoyent
les eglise
a ses Gens
d'Armes.
(i) Il re-
compensa
la Nobless
de partir
des dismes
du Clergis,
&c.

Tithes which the Churches had, to his Men at Arms. With these concurs du Tillet, and du Hailan. Dupleix (i) saith, that he recompensed his Nobility with part of the Tithes of the Clergy, with a promise of Restitution, but in this he saith the ingratitude of the Clergy [that condemn this] is more to be blamed than the enterprize of Charles; for was it not good reason, saith he, that those, who, besides their cost and charge had so generously hazarded their Lives for the defence of the Church, should be rewarded with some small portion of the Revenue thereof?

(k) View
of Civil
and Eccle-
siastical
Laws 1.
c. 3. §. 2.

Sr. Thomas Ridley (k) hath a long Discourse on this Subject, charging all the violations done to the Church, to have risen from his Practice; and that from France the president was imitated by others, so that the example thereof passed the Alps into Italy, and mounted above

above the *Pyrenean* Hills into *Spain*, and within a short time Sailed over into *England*, in such sort, that even to this day sundry Monuments of it appear, where any Title of Immunity for payment of Tithes is challenged in any place, reaching beyond the *Lateran* Council; and tells out of the Legend *(l)* of *Eucherius* or some *(m)* Authors else, what you may find there; and in *Paulus Æmylus*, That *Eucherius* *(n)* Bishop of *Orleance*, being warned in a Vision, took *Fulrade* Bishop of *St. Dennis* to *Martels* Tomb, where he had but lately been Buried, and how they found only a Serpent in the Grave, otherwise empty, and no Foot-steps or marks of an human Body there, but all within black as if it had been burnt.

I know this Legend is questioned by *Baronius*; and Mr. *Selden*

(l) Apud
Servinum
Tom. i.
fol. 10.
(m) Gra-
tian, c. 16.
q. 1.
(n) Sepul-
crum in-
ane & nullis
humani
corporis
vestigis
reliquisque
apparuisse
dicitur.
Intus vasti-
tas, horror
diraque
species ac
velut in-
cendio
atrum. *Id.*
Æmyl.
vita Chil-
peric.

den saith *Eucherius* was Dead before *Charles Martel*, and will no ways allow Tithes to be then so settled. But I think it cannot be questioned what a Learned (o) Priest and Anti-quary observes, that when Barbarous Kings became Masters of a part of the Roman Empire, the great want that Princes were engaged in, was the cause that so great parts of the Revenues of the Church fell into the hands of Lay-men, and that they made contracts of Alienation about them, as about other possessions, and those contracts past for lawful when they were made in the usual Form.

(o) Father
Simons
History of
the Ori-
ginal and
progress
of Eccle-
siastical
Revenues,
p. 40. 41.

Infeoda-
tions.

I had composed a large Collection of the Infeodations of Church-lands, whereby for small Rents and Services, great portions of such Lands were given in Fee from Bishops, Abbots and Priors, to Knights or other Secular persons to answer
the

the Services due to the Prince from the Bishops, &c. but you may find them in Mr. *Selden's* History of Tithes. Sect. 113. 117. and other places.

By custom also Lay-men held Tithes, and other Religious Lands, paying either no Tithe to Parochial Churches, or very little, for which you may consult the same Mr. *Selden*, pa. 181. 186, 187. Cust-oms.

There were also Arbitrary Consecrations, whereby the Patron gave sometimes a third, half, or two thirds to the Church; reserving the rest to himself and his Heirs, for which you may peruse *Linwood*. Arbitra-ry Con-secrati-
ons.
*Tit. de lo-
cat. & con-
duct. cle-
ricis verbo
portione.*

Also Modus of Tithes was another Infringement of the Canons, for which see Mr. *Selden*, pa. 288. Modus.

Exemptions likewise were in use, granted to certain Religious, which was contrary to the Ancient Canons of paying Tithes Exemp-tions.

32 Assurance of Abby-Lands.

Tithes to the Baptifmal Church, and was reſtrained by Pope *Hadrian* the 4th. to the Ciſtertians, Templars, and Hoſpitalers, or by compoſitions the Church-Revenues were Decreed. For which you may conſult Mr. *Selden* p. 408.

I purpoſely paſs theſe by, tho' they be ſo many ſeveral inſtances, that the Canons did not univerſally bind againſt all Alienations, leſt I ſhould ſwell this Treatiſe too big.

SECT. IV.

Several Inſtances of particular Alienations of Church-lands more Modern in England.

I Shall now deſcend to latter evidence of Alienations of Church-lands, transferring their Revenues to the endowment of Colleges, or other Chari-

Charitable Uses, or encreasing the Exchequer of Princes, and suppressions of Orders, even by the Bulls of Popes long before the Reformation.

Pope Clement the (a) 5th. by his Bull dated at Poictou the 10th. of the Kalends of December 3^o. Pontificatus, Anno. 1307. Ordered the seizing of the Knights Templars here, in one night, according to the example of the French King, and gave the Custody of their Lands and Goods to King Edward 2d. till further order from the Apostolic See. In this Bull the King is required, (b) with the Council of his wise Secretaries, so prudently, so cautiously, and so secretly by good Men, of whom there may be no suspicion of imbezling their Goods, in one day, to cause to be seized all and singular the Templars in his Kingdom, and all their Goods movable and immoveable, and to keep their

(a) Ex Archivis Scaccarii Ex Autographo.

The suppression of the Knights Templars.

(b) Sic prudenter sic cause sic secretariorum tuorum consilio studeas ordinare quod omnes & singulos Templarios Regni tui & eo-

*rum bona
mobilia &
immobilia
— capi
facias vro
die — per-
sonas eorum
in locis
tutis sub
fida custo-
dia deti-
nere.*

Persons in safe places, in Faithful Custody, and commit the custody of their Goods, Movable and Immovable to certain good persons, of whom it is not likely, that in this or the like matters they will use any deceit, and all this to be done till it be otherwise ordered by the Pope, &c.

*(c) concil
Viennense.*

This (c) General Council of Vienna, was Celebrated Anno Domini, 1311. Under Pope Clement the 5th. In the Sentence of the Pope I observe these expressions, (d) *It belongs to the provident circumspection of Christs Vicar, presiding in the Watch-Tower of Apostolic Dignity, &c.* After reciting how the Order of the Knights Templars had been Instituted and the Crimes of the present Knights, he saith, *not without bitterness of Heart and griefs, the Holy Council approving it; not by way of definitive Sentence, because he could not do that by*
Law

*(d) Ad pro-
videntem
Christi Vi-
carii, prae-
sidentis in
specula
Apostolicae
dignitatis,
circum-
spectionem
pertinet,
&c.*

Law according to Inquisitions and
Process, but by way of Provision
or Apostolical Ordination (e) with
a Sanction Irrefragable and per-
petually to be of force, he hath
Decreed the said Order to be pro-
hibited, perpetually suppressing it.
Strictly forbidding any for the
future to enter into the said Or-
der, or receive the Habit, or to
repute himself a Templar.

(e) Irrefra-
gabili &
perpetua
valitura
sancivi-
mus sancti-
one.

And by Apostolic Authority
hath appointed (f) all the
Goods of the foresaid Order to be
referred to the Ordination and
disposition of the Apostolic See.

(f) Uni-
versa etiam
bona ordi-
nis praeli-
bati Apo-
stolica
sedis Ordina-

nationi & dispositioni Autoritate Apostolica duximus re-
ferenda.

Concerning this matter (g) *Trithemius* the Abbot Writes
thus, the Order of Templars
which had stood almost 182
Years, was condemned by
Pope Clement, and in one day
abolished through the whole

(g) Chron.
His. Far-
gienst.

36 Assurance of Abby-Lands.

World at the Instance of *Philip* King of *France*, by whose promotion the Pope was Elected

---- The Templars, saith he, were very Rich, whose Possessions that the King might acquire to himself, he accused them of Heresy, and proscribed them to be totally extinguished as many thought.

The Templars were thus suppressed, and four Years after, the same Pope (h) on the 17th. of the Kalends of June, 7 Pontificatus, directs three Bulls, one to the King, another to the Arch-bishops, Bishops, &c. and a third to the Nobility, Earls and Barons of *England*, the purport of which Bulls was, that having had consultation whether it were better for the Professors of the Orthodox Faith in *Hierusalem*, and for the relief of the *Holy-land*, to give the Goods of the Templars to the Order of th

(h) *Autographis in Archivis Scaccarii.*
The Popes Bull to confer the Templars Lands upon the Hospitalers.

Assurance of Abby-Lands.

37

of *St. John of Jerusalem*, or to unite them to an Order to be Created anew, as some affirmed it to be more profitable; the business was debated in the Council at *Vienna*, and the Pope grants them to the Hospitalers, the Holy Council approving it, and so hath thought fit to grant, apply and unite their Goods to the said Hospitalers, excepting, till further order; those within the Kingdoms of *Castile*, *Arragon*, *Portugal*, and *Majorca*, being without the Kingdom of *France*.

So the Pope intreats and perswades them to deliver to the Master and Brethren, or Priors, and Præceptors of the said Hospitalers, and their Proctors, all the Goods of the said Templars, entirely, and peaceably, (i) and that they would in the premises shew themselves ready and prompt whereby besides the præmium of Eternal reward, which they should

(i) sic igitur in præmissis vos promptos & paratos exhibeatis quod præter

retributio-
nis æterni
præmium
quod inde
merebimini

thereby Merit, an Accumulation of
human praise might be encreased
to them.

vobis laudis humanæ cumulus augeatur.

Having thus considered
what the Pope did about the
Templars, I shall shew you
what the Parliament here did.

Statutum
de terris
Templario-
rum 17
Ed. 2.

After reciting, that the Mi-
litary Order of Templars ceas-
ed, and was dissolved, &c.
Great Conference was had before
the King, in presence of the Pre-
lates, Earls, Barons, &c. whe-
ther the King and Lords of the
Fees, or others, which held those
Lands which were the Templars,
might retain them by the Law of
the Realm, and with safe Con-
science. Whereupon the greater
part of the Kings Council, as
well the Justices, as other Lay
persons being Assembled together;
the said Justices affirmed pre-
cisely, that the King and other
Lords of the Fees, might well and
lawfully

Lawfully, by the Laws of the Realm, retain the foresaid Lands as their Escheats, in regard of the ceasing and dissolution of the Order aforesaid.

But because the Lands, &c. were given to the Brethren of the said Order, for the defence of Christians and the Holy Land against Pagans and Saracens, and other Enemies of Christ and Christians, and the Universal Holy Church, and Canonized to the Augmentation of the Honor of God and liberal Alms-giving ---

It is agreed, ordained, and established for Law to continue for ever; That neither the King, nor any other Lords of the Fees aforesaid, nor any other person, hath Title or Right to retain the said Lands, &c. Notwithstanding any Law or Custom of the Realm of England.

Wherefore our Lord the King, by the mutual assent of the Earls, Barons and Noblemen aforesaid,

of his Regal Authority, in the same Parliament, hath assigned and determined to deliver all the foresaid Lands, &c. To the Order of the Brethren of the Hospitalers of St. John of Jerusalem.

In which Act we may note, that it was the Opinion of the Justices, that they were Escheated to the Lords of the Fee, and that they were only Transferred to the Hospitalers, on account that they might perform the same service as the Templars had done.

Objection.

It is probable you will ask me what I bring this relation for, since here is no Alienation of Church Revenues, but only a suppressing of one Order for the great Crimes the persons were found guilty of, as is recited in the first Bull, and sequestering their Lands and Goods for some years, and then entirely giving them to
ano-

another Order then in being.

But if you consider the matter aright, you will find more ed.

in it ; for the King and the Nobility, having got the Lands and Goods thus in their Possession, made no such Restitution as you think of. For (k) Ed. 2.

gave the Inner and Midle Temple (the very chief House of their Order in England) to Thomas Earl of Lancaster who forfeiting it shortly after, it was granted to Adomar de Valence, Earl of Pembroke, and after to Hugh le Despencer for life, which Hugh being attainted 1 E. 3. the Right thereof devolved to the Crown, and then the King restored it to the Hospitalers.

(k) Dugdale's origines Juridicales. Tit. Temple.

The Temple given to Lay-Peers.

(m) The Temple given to Lay-Peers.

I might instance in many other places ; but I shall only do it in one, viz. Temple-newsom, in Yorkshire, the account of which among my Collections I find thus. (l) Inquisition be-

Temple-newsom given to the Lord Darcy.

(l) Esc. 21. E. 3. n. 54.

ing

42 Assurance of Abby-Lands.

ing taken after the Death of *John Lord Darcy*, called *le Pere*, it is thus Recorded, that the Manor of *Temple-newson*, some time was in the Possession of the Templars, and after the deposing of them, the King seized it into his hands, and made a composition with the Brethren Hospitalers and gave it to *Mary St. Paul*, Countess of *Pembrook*, for Life, the reversion to *John Darcy* and his Heirs.

(m) Cart. Besides this in the 18. (m)
18. E. 3. of E. 3. this *John Darcy le Pere*
M. 1. had free Warren granted him
in *Temple-newson* and *Temple-Hyrst*, Com. Ebor. and *Torksay*
Com. Lanc. and *Ekington* Com. Derby and *Kirkly* Com. Not.
all which, unless the two last, certainly belonged to the Knights Templars: And I have seen sufficient evidence, that *Temple-newson* at least, continued possessed by the Family till

till it was forfeited by the Attainder of *Thomas Lord Darcy* towards the later end of *H. 8ths.* time:

Surely you must yield, that Alienations and Compositions for Religious Lands, have been reputed valid in former Ages when the Canons of the Church and the Popes Authority were no ways questioned by the extruded.

A part of *Lincolns-Inn* is owned (n) to have appertained to the *Dominicans*, and by them Alienated to *Henry Lacy* Earl of *Lincoln*; and *Grays-Inn*, was part of an Ancient Prebendary of the Cathedral of *St. Pauls*.

(n) Bucks univ. p. 1072.

Part of *Lincolns-Inn* and *Grays-Inn*, formerly Religious Lands.

So that we find the very Houses, which are the Nurseries, and Academies of the long Robe, and where we may justly expect greatest care would be taken to be secure in their right, have belonged to
Reli-

Religious Societies, or the Dignitaries of the greatest Cathedral in *England*.

(o) *Ex*
Autogra-
pho in Ar-
chivis Scac-
carii.

Dissolu-
tion of
several
Mona-
steries
to en-
dow the
College
of *Win-*
for
Castle
and
Kings
College
Cam-
bridge.

To descend nearer to our times, I have seen the Bull of (o) Pope *Clement* the 7th. dated the 4th. of the Nones of *November*, 5 *Pontificatus*, Anno 1528. 20 of *H. 8.* where he gives Cardinal *Wolsey* a Power to Dissolve, and Suppress such Monasteries as maintained but six, four or three Monks, to the value of 8000 Ducats of Gold of yearly Rent, and to transfer all their Possessions and Movable Goods toward the encrease of the Revenues of the Kings Collegiate Church at *Windsor* Castle, begun by *E. 4th* his Grand-father by the Mothers side, and the College at *Cambridge* built by *H. the 6th*. Grand-father to the same King by the Fathers side.

In this Bull are the fullest recitals of the Popes dispensing Power

Power, that I have yet met with, therefore I think it fit, being no where that I know of Printed, to give you the words, that you may at once see how far the Popes Power extends in dispensing with the Canons: The words are,

*Non obstantibus voluntate nostra predictâ, ac aliis Apostolicis, nec non bonæ memoriæ Othonis & Ottobonis olim in dicto Regno Apostolica sedis legatorum, ac in Provincialibus & Synodali-
bus Conciliis Editis, Generalibus vel Specialibus Constitutionibus, & Ordinationibus ac Statutis, & Consuetudinibus Monasteriorum, & Ordinum quorum Monasteria ipsa fuerint Juramento, confirmatione Apostolica, vel quavis firmitate alia roborata; Privilegiis quoque & Indultis ac Literis Apostolicis, etiam in forma Brevis, Monasteriis & Ordinibus predictis, sub quibuscumque tenoribus & formis, etiam*

The Popes dispensing with all Canons Councils, &c. in the suppressing those Abbies, &c.

per

per modum Statuti & Ordinatio-
nis perpetua, & cum quibuscvis
etiam derogatoriorum derogatoriis
fortioribus, & efficacioribus & In-
solitis clausulis, ac Irritantibus, &
aliis decretis, etiam motu proprio,
& ex certa nostra scientia, ac de
Apostolica potestatis plenitudine,
etiam per nos & sedem eandem
etiam iteratis vicibus concessis,
confirmatis, & innovatis, etiam-
si in illis caveretur expresse, quod
illis, etiam per quascunque literas
Apostolicas nullatenus derogari
possit, nisi in literis per quas illis
derogare videretur, illorum omni-
um Tenores, de verbo ad verbum
inserirerentur, & expresse appare-
ant; Romanum Pontificem illis
derogare voluisse, & causa urgens,
& sufficiens exprimeretur, &
aliis certis modis & formis obser-
vatis, quibus omnibus illorum Teno-
res, ac si de verbo ad verbum inser-
tis & forma in illis tradita obser-
vata foret, presentibus pro ex-
pressis habentes. Illis alias in suo
robore

robore permansuris, hac vice dumtaxat specialiter & expresse, ex certa nostra scientia, & potestatis plenitudine derogamus, ac etiam quibuscumque defunctorum Testamentis, ultima voluntate, Ordinatione, & quod dispositionibus quacunque Auctoritate confirmatis corroboratis & consolidatis, ac quibuscumque pœnis & censuris Ecclesiasticis Communitis, super quorum omnium Testamentorum ultimam voluntatem, Ordinationem & dispositionem, ac omnia & singula, ac illorum tenores etiam presentibus pro expressis, & recitatis & insertis habentes. Immutationes alterationes & in vestrorum collegiorum predictorum conversionem & translationem specialiter & expresse, in eventum suppressionis, & applicationis per eandem circumspectionem tuam faciendo, licentiam & potestatem prædictam dispensamus, ac specialiter, quacunque allegatione de non expresso valore fructuum bonorum Monasteri-

Monasteriorum hujusmodi literis nostris ; prae-textu alicujus constitutionis inde editae, curiaeve nostrae stili, aut alias requisitio & inferendo contrariis quibuscunque.

(p) Con-
stitutiones
Othonis
Tit. 12.14.

(q) Con-
stit. Otho-
bonis Tit.
11.13,21,
22.

The Constitutions of *Otho* and *Othobon*, that are here dispensed with, I suppose are those, viz. (p) of *Otho*, that no Goods shall be taken out of the Houses, Manors, or Granges, belonging to Bishops, or the Religious without their consents, and that of *Othobon* (q) forbidding Bishops to confirm, or assign, by appropriation, any Church in his Diocese, to another Bishops Monastery, or Priory, unless he to whom the Bishop would appropriate it, were so poor, or other lawful cause were, that the Appropriation might not appear so much contrary to Laws, as agreeable to Piety.

In

In the *Archives* (r) of the Exchequer there are the Instructions how to proceed to obtain this suppression of these Monasteries; which were on the Kings part to supplicate the Pope for a Commission to be granted to Cardinal *Wolsey* and Cardinal *Campegius* Legates *de Latere*, then the Pope to grant by his Bull to the Legat or Legates a Faculty, then a Commission of Enquiry what Monasteries were fit to be suppressed, and then the Legat's executing his Power, and the Pope's Confirmation.

In the same (s) *Archives* of the Exchequer, are to be found, the Bull of Pope *Clement* the 7th. the day before the Kalends of June, 5 Pontificatus, to Cardinal *Wolsey*, for the suppressing of several Religious Houses for the building and endowing of the Cardinal College of Oxford,

(r) *Ex*
iusdem *Ar-*
chivis.

Instruct.

ions

how to

proceed

legally

to sup-

press

Mona-

steries.

(s) *Ibidem.*

Sup-

pressing

of Reli-

gious

Houses

for

build-

ing and

endow-

ing Car-

dinal

E

now

Wolseys now called *Christ-Church*, as
 College likewise (t) that of the Nones
 at *Ox-* of *February*, 6 *Pontificatus*, of
ford and the same Pope, and many o-
Ipswich, ther Bulls, not only for that
 whereof the College, but for his Cardinal
 the College at *Ipswich*, where he
 yearly was born; but all our Histo-
 Rent rians relating the matter so
 was, particularly, I shall refer you
 19582. to them.
 (t) *Ibidem*.

Instru-
 ctions
 for de-
 molish-
 ing a
 Church
 for buil-
 ding the
 Cardi-
 nal Col-
 lege at
Oxford.

Only give me leave to note
 onething out of the Instructi-
 ons given by the same Cardinal
 to his Chaplains and Counfel-
 lers, as they are Stiled, Sir
Robert Carter Steward of his
 House, Mr. *Lawrence Stubbs* his
 Almoner, and Sir *Nicholas*
Towrs; about the building of
 his Cardinal College of *Oxford*,
 that for enlarging the College,
 the Parish Church of St. *Nicho-*
las was necessarily to be pulled
 down, and taken away, where-
 fore, by his Legantine Power,
 he Authorizeth them to cause
 it

it to be done, and to Translate and annex the Parishioners of the same Church of *St. Nicholas*, to the Parish of *St. Aldate* * being next adjoyning, and to compound for a part of the Church-yard of *St. Fridiswold*, belonging to the Monastery of that Name.

* Now *St. Aldate* near the great Gate of *Christ-Church*.

This leads me to another remark I find in the Survey of *(u) Bridlington* Abby in *Yorkshire*, upon it's dissolution where it is worded thus. Item, *on the South-side of the said Monastery, is a Bake-house and Brew-house, which by report of old Men was sometimes a Nunnery; by sight, the Bake-house was the Body of the Church, the Roof whereof is covered with Slate, and the Isle with Lead, the Brew-house is where the Quire seemed to be, and is covered with Lead.*

(u) Ibidem. At *Bridlington* a Church converted into a Bake-house and Brew-house.

To this let me add what I have from the relation of a Reverend person, that hath

St. Ed-
munds
Church
at Rome
pulled
down
for the
building
a pri-
vate
house.

lived long upon the place ;
that about 20 years since, a
Church in *Rome*, belonging
to the English College there,
and Dedicated to St. *Edmund*
the Martyr, was pulled down,
and made a dwelling House,
and the obligation of Divine
Service, was transferred to St.
Thomas Church.

By all which it appears, that
not only Religious Lands may
be Alienated, but the very
Churches themselves, Consecrated in a special manner to
the service of God, (even in
the Church Communion, and
City of *Rome*,) may be demo-
lished and converted to pro-
fane uses.

S E C T. V.

*Instances of Alienations of
Church Lands in Foreign
Countries in the Roman Ca-
tholic Communion.*

IF we take a toure into other Countries, we shall find the like Alienations of Church Lands, suppressions of Monasteries, or their being converted into more secular uses than they were by the first Institution designed.

In the Year, 1563. (a) *Pius* the 4th. being Pope, and *Charles* the 9th. King of *France*. The Queen Regent of *France* sent Letters to *Rome*, and *Trent*, in the end of *May*, that ‘consultation had been had how
‘to pay the Debts of the Crown,
‘that a Decree had passed for
‘Alienating to the value of

(a) *Pietro Soavo Po-
lano Hist.
of the
Council
of Trent,
fol. 666.*

Aliena-
tion of
Church
livings
in *France*
1563.

‘ 100000 Crowns of Ecclesiasti-
‘ cal Immoveable Goods, and
‘ it was confirmed by the Kings
‘ Ediēt and Sentence of the Par-
‘ liament. The French Am-
‘ bassador was Ordered to move
‘ his Holiness to give his con-
‘ sent, alledging the exhausture
‘ of the Exchequer by the late
‘ War, that he designed to put
‘ his affairs in Order, that he
‘ might begin, as his purpose e-
‘ ver was since the making of the
‘ peace, to reunite all in the King-
‘ dom to the Catholic Religion;
‘ and that he might be abler to
‘ force whosoever should oppose
‘ him, he meant to impose a Sub-
‘ sidy, and cause the Clergy to
‘ contribute their parts to it also;
‘ whereto the Church was so
‘ much more bound than others,
‘ by how much their interests
‘ were more in question. That
‘ all being considered, nothing
‘ was found to be more easie than
‘ to supply the necessity with
the

‘ the Alienation of some few Ec-
 ‘ clesiastical Revenues, whereto
 ‘ he desired the consent of his
 ‘ Holiness.

‘ The Pope answered, that
 ‘ the demand was painted forth
 ‘ with a fair pretence of defend-
 ‘ ing the Church, but it was
 ‘ the only way to ruin it ; for
 ‘ the avoiding whereof his secu-
 ‘ rest way was not to consent to
 ‘ it ; (b) and he was of opinion, *(b) Idem.*
 ‘ that the French would not pro- *P. 667.*
 ‘ ceed to the execution of it
 ‘ without him, and he thought
 ‘ without his consent none
 ‘ would adventure Mony upon
 ‘ them, because a time might
 ‘ come, that the Ecclesiastics
 ‘ would resume their Rents, and
 ‘ not restore the price ; and he
 ‘ proposed the business to the
 ‘ Consistory, and resolved not
 ‘ to consent, but by divers ex-
 ‘ cuses to shew, it was impos-
 ‘ sible to obtain that demand
 ‘ at his hands.

(c) *Idem.*

739.

(c) ' The French having con-
 ' sidered the Popes Answer, re-
 ' solved to Treat no more with
 ' the Pope for his favor in the
 ' Alienation, but to execute the
 ' Kings Edict approved in Par-
 ' liament without any consent
 ' of his Holiness. This being
 ' suddenly performed, few Buy-
 ' ers could be found, which was
 ' a hindrance to the King, and no
 ' favor to the Clergy ; for the
 ' Sale was made at low Rates,
 ' so that there was but Two Mil-
 ' lions, and a half of Franks rais-
 ' ed, small in regard of the things
 ' Alienated, being but Twelve
 ' for a Hundred, whereas it had
 ' been a small price, if they had
 ' given a Hundred for Four. A-
 ' mongst the things sold, the Ju-
 ' risdiction which the Arch-
 ' bishop of *Lyons* held until that
 ' time over the City, was sold
 ' at the outcry for 30000 Franks,
 ' but the Bishop complained so
 ' much, that in supplement of
 ' the

‘ the price, he had given unto
‘ him 400 Crowns yearly.

I know not whether ever
any Pope confirmed this ; how-
ever it is apparent, that if the
Pope by Bull had confirmed it,
none would have scrupled the
Legality of the Title of a Pur-
chaser. But this is (d) most
certain, that those Alienations
continue to this day, only the
Religious have liberty to re-
deem them, paying the Mony
payed for them, and the char-
ges for any improvement, as I
have it from one who lately re-
deemed such an Alienation
from the Purchaser.

(d) *Ex re-
latione Re-
verendi
Superioris
Ordinis St.
Benedict.*

Pope *Alexander* the 7th. by
his (e) Bull dated 28 April,
1656. 2°. *Pontificatus*, sup-
pressed the Order of the *Fra-
trum Cruciferorum*, or Cross-
bearing Brethren.

(e) *Bulla-
rium
Magnum
impressum
Lugdini.
vol. ult.
fol. 220.*

The Preamble runs thus,
*We thinking it Our Duty with
all Study and Industry, continu-
ally*

58 Assurance of Abby-Lands.

The
suppres-
sion of 4
Orders
by the
Pope.

ally to cultivate the Vinyard of the Lord, which is his Church by the Divine Will committed to Our care, that the Vines of Religious Orders providently planted in it, which being destitute of the Primigenious vigor of Regular observance have degenerated into barren wild Vines, according to the Example of the good Husband-man, or Father of the Family, We must pluck out of the Vinyard as by mature and fore-thought deliberation, We see it, in the same Lord, to be healthfully expedient.

‘Therefore when long since it
‘is found, that of the Order cal-
‘led the *Fratres Cruciferi*,
‘there remains but four Mona-
‘steries, which had in the
‘whole Order Twenty five,
‘Twenty one of them being
‘suppressed by Pope *Innocent*
‘the 10th. our Predecessor of
‘happy memory, whose Bre-
‘thren are reduced now to a
‘few

‘ few, and have totally deviated
‘ from the Primitive Institution,
‘ and is in the Church of God
‘ wholly unprofitable, and there
‘ is no hope that it shall be re-
‘ duced to bring forth good
‘ fruit.

*Therefore of our proper motion
and certain knowledge and ma-
ture deliberation by the fulness of
Apostolic Power, by the Tenor
of these presents we for ever
extinguish, suppress, and abolish
the said Order, with all it's Dig-
nities, Offices, and Ministries, and
all it's Conventualship, Title,
Essence and Denomination.*

*And we do reserve all and whole
the Goods, Movable and Im-
movable, as well Sacred as Pro-
fane, their Convents, Houses,
Vinyards, Farms, Canons, Re-
sponsions, Fruits, Entries and
Rights whatsoever, wherever
they be, according to the disposition
of us, and the Apostolic See, to
the Uses and Pious works, to be
convert-*

60 Assurance of Abby=Lands.

converted by those, to whom they are committed by us and the said See.

Then follows a *Non obstante* against all things, that might Invalidate this and all the expressions that may confirm it, which are too tedious to be here Inserted.

Then follows a Bull of the same Pope, dated the same day, for suppressing the Congregations of the Canons (f) Regulars of the Holy Spirit at Venice, Styled *Congregatio Canonicorum Regularium Sancti Spiritus Venetiarum*.

(f) Bul-
lario præ-
dicto fol.
221. 222.

(g) Eodem
Bullario
fol. 467.

(g) There is also another Bull, by Clement the 9th. for the suppression and extinction of the Congregations of the Canons of St. Gregory in Alga at Venice, and the Brethren Jesuits of Saint Jerom in Fesulis, Styled *Congregationem Canonicorum St. Gregorii in Alga Venetiarum ac fratrum Jesui-
tarum*

tarum St. Hieronymi in Fesulis.

How the Revenues of the two first were disposed of I know not, but the last (and I believe so of the former) were given to the State of *Venice*, for defraying the charge of the defence of *Candy*; and the Senate sold them, and the Buyers are in no danger of Resumption.

In the like manner Cardinal *Ursini*, Protector of *Poland*, hath of late Interceded with the Pope, for dissolving of several Religious Houses in that Kingdom, to supply the Treasury in the Important War that Kingdom sustains against the Turks, and I doubt not but it is, or will be effected.

To return to *France*, the Famous Abby called *Burgh de Dieu*, (which with the appurtenances is valued at 20000 *l.* year-

The Abby of
Burgh de Dieu A-
lienated.

Two
thirds
of the
Abby of
St. *De-
nis* Ali-
enated.

yearly Rent) is Possessed by the Prince of *Conde*, and it is little more than two years since, that two thirds of the Rich Abby of St. *Denis* in *France* hath been given for ever by the Pope, for the Education of Young Gentlewomen, the King having solicited the Alienation, and caused it to be confirmed by the Arch-bishop and Parliament of *Paris*.

(b) Lord
Castle-
maine Re-
ply, p.
219.

At *Liege* in (b) *Germany* the Prince enjoys the Cloyster, Garden and Appendices belonging to the Nuns there, by the Popes Bull, and all Catholic Divines and Lawyers are satisfied.

Aliena-
tions in
*Germa-
ny*.

In *Germany*, as well as in other places, it hath been long Practized, that such a portion of Religious Lands as have been employed for the Table of the Arch-bishops, Bishops, Abbots, or Priors, have been Converted to Secular Pensions.

In

In General we may observe, that as the Statute of Mortmain here, was made to restrain Peoples too Prodigal giving to the Church; so where some Church-mens Revenues are thought too great, and some Merit was thought fit to be rewarded, *Commendams* and Pensions have been thought to be dispensed with.

By these, and multitudes of other instances I might produce (if the cause required) you may easily Judge, that the Canons of Councils, the Decretals of Popes, and other Constitutions Ecclesiastical, prohibiting Alienation of Church Lands, have been Infringed sometimes by Secular Princes without, and sometimes with the Popes Dispensation in all Ages.

S E C T. VI.

Concerning the Alienations of Church-lands in Germany, and the establishment of a Tolleration of Religion there, by the Treaties of Munster and Osnaburgh.

Objecti-
on, that
the dis-
seizing
of the
Religi-
ons in
England
was ve-
ry dif-
ferent
from
that in
other
places.

I Believe you had considered the force of these particulars (of which you could not be ignorant) therefore you tell me how different our case is from any other Alienation of Church-lands, since in all the foregoing Examples, the Sacred Patrimony was either commuted to some other Charitable use, or employed for the support of Armies, for defence of the Prince, or his Dominions, or of Christians against Pagans or Turks.

But

But here was a total suppression and Abolition of Religious Orders, under pretext that they had degenerated into Sloth, Vice, and Superstition, and that their Lands being given to the Crown, would so Augment the Kings Revenue, as the Subjects, for the future, would be eased of Subsidies, and other Taxes; the King might erect new Bishopricks, and imploy some of their Lands to better Religious Uses; which were the popular Arguments to obtain the Assent of the two Houses of Parliament to their Dissolution.

Yet for want of appointing how particularly these Lands should be applied to such uses, and the absolute Investing them in the Crown, without Limitation of Uses, they were squandred away by piece-meal, and the Subjects very little

F eased

eased of any publick burthen.

You further add, that when you consider these things, and the Artifices used to obtain surrenders from the Convents of these Lands, and then make them pass for their voluntary Acts, and as such obtain their confirmation by Acts of Parliament, so that in no Kingdom or State, any such unpresented Innovation upon the Rights of the Church, or such a sweeping devastation of these Lands, so legally settled upon the Religious was ever known: You cannot conceive, but that if the Roman Catholic Religion can ever be Introduced here, those Lands will be claimed and in Justice ought to be restored; Since no defence can be made for so violent a possession of them.

In the proper place, when I come to consider the Act it self, I hope to give you satisfaction,
that

that tho' I grant all this, yet no Resumption can possibly be obtained.

But before I speak to this, I shall pass with you into the Empire, and own how the Churches there have lost their Lands, and that the condition of them in Germany is nearest akin to ours; and that there the Entrance upon the Church Revenues was by Violence, during a Civil War, by the Princes of the *Augustan* Confession, seized upon as out of the Hands of their Enemies; and that during the Treaties of (i) *Munster* and *Osnaburgh* the Restitution of these Lands being debated, *Fabius* the Popes Nuncio (afterwards Pope, by the Name of *Alexander* the 7th.) made his protestation against it, both by the (k) Command of the Pope, by Vertue of his Character then, and the propensity of his own Will,

How the Religious Lands in Germany were settled by the Treaty of *Munster*.

(i) *Traſſat. Pacis, &c.*
p. 140.

The Nuncio of the Pope protests against it.

(k) *Teſta-
tum facio
me tum juf-
ſu Ponti-
ficis, ac*

68 Assurance of Abby-Lands.

*muneris
mibi de-
mandati
Intuitu,
rum pro-
prie Deo* and entr'd his Protestation a-
gainst it, Dated at *Munster*,
October 26. 1648.
danie voluntatis propensione, &c.

Also Pope *Innocent* the 10th.
(1) *Ibid.* Published his (1) Bull the 26th.
p. 148. of *November* following, in
The 5°. *Pontificatus*, against both the
Pope Treaty of (m) *Osnaburgh* con-
con- cluded the 6th. of *August*,
demns it by 1648. and that of *Munster*
Bulls. the 24th. of *October* the same
(m) He year, declaring both against
Prefaceth the Bull the Possession of Ecclesiasti-
thus. cal Goods by the Heretics, to
Zelo Do- them and their Successors, and
mus Det- the permission of the Heretics,
animum as he Stiles them, of the *Au-*
nostrum *gustan* Confession, to have
assiduo free liberty of Exercising their
commoven- Heresie in several places, and
te, in eam the Assignment of places to
præcipue
curam se-
dulo in-
cumbimus
ut Ortho-
doxæ fidei *Integritas, ac Ecclesiæ Catholica Dignitas &*
Auctoritas ubique sarta & testâ conservetur.

to build Churches, and their enjoying of Publick Employments, Offices, and Participation of Arch-bishopricks Bishopricks, and other Ecclesiastical Benefices, Provostships, Baly-wicks, Commendams, Canon-ships, other Benefices, &c. Which at large may be Read in the Tracts Published at *Leyden*, 1651.

In Answer to these, I shall not undertake to justify the matter of Fact, nor vindicate the divesting of the numerous Parish Priests of the Tythes belonging to them, and by their former appropriation to the several Religious Houses, upon their Dissolution given to the Crown; which had then an opportunity of annexing them to their respective Parishes, which tho' they had been supplied, while they were in the Hands of the Religious, by some of their Body, by the

Answer not vindicating the spoyl, especially when the Tythes were not restored to Parish Priests.

subtraction of the maintenance, were to be the worst of all other supplied by the poor Vicars, yet were not at all considered:

But I shall in the following Sections endeavor to make it apparent, that Religious Lands are now possessed without any fear of Resumption, where no Confirmation of the Pope was ever obtained, as in *Germany*.

Therefore I shall here pass by the validity of Law (either Canon, Civil or Municipal) because when I come to the proper place, I hope to make it appear, that there was as much done by the Popes (both *Julius 3d.* and *Paulus the 4th.*) as was requisite to make the Title of every one, sufficiently secured, even by Canon Law.

Therefore I shall spend this Section in clearing two things: First in shewing the amicable com-

composure, that the Treatise of *Munster*, and *Osnaburgh* produced, betwixt the Roman Catholics, Lutherans and Calvinists; and thereby shew the grounds of those accords betwixt the Princes and Subjects of each perswasion in *Germany*, and so secondly Illustrate something more that account, the Author of the Book you sent me, hath layd down, and in that vindicate the Author, and shew that since the *German* Princes and Subjects enjoy the Religious Lands, without any scruple in Law or Conscience; we have much more reason to think our selves secure.

As to the settlements in *Germany*, it was a great Work, and concerning the Plenipotentiaries were persons of great knowledge in the Laws, and assisted by the Learnedest of that Age, to compose a matter of so great moment; so that we need not doubt, *Germany* by the Treaty of *Munster*.

(n) Instru-
mentum
pacis

but that all possible care was taken to make it as binding as Law and Authority could contrive it. In which (n) Treaties Arch-bishopricks, Bishopricks, Abbies, &c. formerly in the hands of Roman Catholics, were settled upon *Lutheran* and *Calvinist* Princes and Lords, so I shall note some of the principal matters settled by the Instrument of Peace concluded at *Osnaburgh*.

(o) Artic.
5^o. §. 1.

(o) First the Transactions at *Passaw*, Anno 1552. And that called *Pax Religionis*, Anno 1555. And that Anno 1556. (which were in Queen *Marys* time) and those in the several Dyets in the Empire, are Confirmed, and what in any Controverted Articles in the present Transaction, by consent were established in Judgments, and other ways, shall be observed, (p) not taking cognizance of the contradiction, or protestation

(p) Non
attentâ
cujusvis,

testation of any Ecclesiastic, or seu Ecclesiastici,
 Politic person, within or with- seu Poli-
 out the Empire, all which by tici
 the force of this agreement are Secularis,
 declared void and null. intra vel
extra im-
perium con-
traditione, vel Protestatione.

Secondly, That Restitution §. 2.
 shall be made in the matters
 Ecclesiastical from the first of
January 1624. So that the
 Cities named shall retain the
 Goods, Rights, and Exercise
 of their Religion, as they en-
 joyed them that Day and Year.

In (q) particular the City (q) Pa. 26:
 of *Augusta Vindiliciorum, Aus-* Equality of
burgh, shall have seven Se- Magi-
 nators of the Secret Council, strates
 whereof the two Presidents, or Alter-
 called *Staup-fleger*; one shall native
 be a Catholic, the other of the Election
Augustan Confession, and of of them.
 the other five, three shall be
 Catholics, and two of the *Au-*
gustan Confession; and the rest
 of the Senators called the les-
 ser,

74 Assurance of Abby-Lands.

fer, the Syndicks, Assessors, and City-Judges, and other Officers shall be equal in number of both Religions, and the three Mint-Masters, the first Year shall be two Catholics and one of the *Augustan* Confession, and the next Year two *Augustans* and one Catholic; and so of the Masters of the Ordinance being three; and all other Officers of the like Number, and where there is but one Officer for one or more Years, the Catholic and *Augustans* shall be Alternately.

Pa. 27. *That neither Party shall abuse the Power of those adhering to their Religion, to the depressing of the contrary, nor directly or indirectly shall encrease the number of the Presidents, Senators, &c. But if any do, it shall be void.*

Neither party to depress other.
(r) *Neutra*
verò pars
sue Reli-
gioni ad-
herentium
potentia ad deprimendam alteram abutatur, &c.

(/) In

(f) In the Cities of *Dunkel-* (f) P. 28.
spiile, *Biberac*, and *Ravens-*
burg, there being two Consuls,
 one shall be a Catholic, and
 the other of the *Augustan*
 Confession; and so in all other
 Officers where the number is
 equal, and where there is but
 one Officer, it shall be exer-
 cised Alternatively.

(t) In the 3d. Section it is (t) P. 29.
 agreed. As to Ecclesiastical Ecclesi-
 Goods, whether they be Arch- astical
 bishopricks, Bishopricks, Goods
 Prelatures, Abbacies, Baly- to be
 wicks, Provost-ships, Com- posses-
 mendams, or free Secular Foun- sed as in
 dations, &c. Whoever pos- Anno
 sessed them, whether Catho- 1624.
 lics or *Augustans*, the first of pa. 30.
January 1624. they shall pos-
 sess them quietly, and undi-
 sturbedly (u) till by Gods Grace
 it shall be agreed about differences
 of Religion, and it shall be law-
 ful to neither Party to molest
 other, either in Judgment, or
 other-

(u) Usque
 dum de
 Religionis
 dissidiis
 per Dei
 Gratiam
 Conventum
 fuerit.

otherwise, much less to cause disturbance or Impediment; (w) and if it cannot be amicably agreed concerning differences in Religion, nevertheless this Convention shall be perpetual, and the Peace to endure for ever.

(w) Quod si de Religionis dissidiis amicablem convenire non possit, nihilominus hæc conventio perpetua sit & pax semper duratura.

If a Catholic Arch-bishop, Bishop, or Prelate, or of the Augustan Confession, or other Ecclesiastics, change their Religion, they (w) shall lose their Right, retaining their Honor and Fame, and shall lose the profits; and the Chapter, or to whom the Right appertains, shall choose another person of that Religion, to which by this Treaty the Benefice appertains, and leave to the Arch-bishop, Bishop, or Prelate, &c. departing, the profits received and consumed.

(x) Excitant illi suo jure, bonore & re-
men F&.
maque
illibatis.

P. 34.

If a Catholic or Augustan State, have since the first of January

January, 1624. judicially or extrajudicially been dispossessed by Vertue of this Treaty, they shall be restored, &c.

In the 7th. Section, it is provided that the number of Chapters or Canons, which were of either Religion, the first of January, 1624. shall be continued; so that where any, of either number die, one of the same Religion shall be chosen; and if of either there be now a greater number, they shall continue for life, and after their Death one of the other Religion be chosen, till the number be adjusted as in, 1624. To have the Chapters equal as to the Canons. p. 35.

(y) Whatever Monasteries, Colleges, Baly-wicks, Com-mendams, Churches, Foundations, Schools, Hospitals or other Ecclesiastical Goods, with their Rents, Rights, (by whatever name they are call'd) the Electors, Princes, States, &c. (y) Artic. 5^o. §. 9.

78 Assurance of Abby-Lands.

The settle-
ment of
the Pos-
sessions
to be
confor-
mable
to the
Treaty
p. 36.

(2) *Donec
controver-
sæ Religi-
onis ami-
cabili par-
tium com-
positione
universali
definiuntur.*

No-
thing to
be valid
that
contra-
dicts
this
Treaty:
All
claims
in Law
to cease.

&c. Of the *Augustan* Confession
were possessed of the first of
January 1624. they shall possess
them now, whether they re-
tain them, or have restor'd
them, (2) till the *Controversie
of Religion by the Amicable Com-
position of all Parties be deter-
mined*, not attending the ex-
ceptions, whether before or
after the Treaty of *Passaw*, or
the Religious Peace, or any
Interruption by Hostilities, or
foregoing or after Treaties ge-
neral or special, Decrees, Man-
dates, Rescripts, Suits, or
causes of Suits, Reversals,
Petitions, or any pretext or
reason whatsoever, the only
Foundation of this Treaty of
Restitution and Observance,
being from the first of *January*
1624. So that those of the
Augustan Confession be resto-
red into their former state, and
be not by any means disturbed
of their Possession, but be free
from

from any Persecution of Law or Deed for ever, while the Controversies of Religion be compos'd,

The (a) like is agreed upon for the Catholics in relation to their Monasteries, so that they be not changed into other Orders than such as they had from the first, unless the Order be extinct, and then the Catholic Magistrates may chuse Religious out of any other Order used in *Germany* before the difference in Religion, and in whatever Foundations, Collegiat Churches, Monasteries, Hospitals, half Catholics, and half of the *Augustan* Confession promiscuously lived, that they should live in the same number as they were the first of *January*, 1624. and the publick exercise of Religion shall remain the same as at that time, and those that used the first Prayers at that time, should

(a) Pa. 37.
Provision for Catholics.

80 Assurance of Abby-Lands.

should so continue them.

Pa. 41. In the 11th. Section it is
 None to provided in all places, that nei-
 disturb ther (b) Party disturb other in
 other in the Exercise of their Religion,
 the ex- but that the Inhabitants live
 ercise of their Peaceably and Friendly one with
 Religi- another, and have the free use of
 on. their Religion and Goods.

(b) Neu-

trique par-

tium alterum de Religionis suæ Exercitio Ecclesia ritibus
 & ceremoniis deturbare fas sit.

In the 12th. Section, that
 the Inhabitants of a Territory
 where the Lord of it is of ano-
 ther Religion, shall have li-
 berty to remove, so (c) that none
 endeavor to draw other subjects
 to his Religion, or for that cause
 to receive them into defence and
 protection.

(c) Nemo

alienos

subditos

ad suam

Religionem

pertrahere

cave in

causâ in

defensionem & protectionem suscipere, p. 42.

(d) Pa. 44.

(d) Also the Subjects of ei-
 ther Religion which in Anno

1624.

1624. had neither publick nor Where
 private exercise of their Reli- a differ-
 gion in any time of the Year ent Re-
 appointed, and those who after ligious
 the Year published in (e) after- was not
 times, possessed and embraced a used
 Religion different from the Lords 1624.
 of the Territory, shall be patiently Then
 Tolerated, and with a free Con- Liberty
 science without disturbance, or of Con-
 Inquisition, shall exercise their science
 Religion in their own Houses to be
 privatly, and in the Neighbor- granted
 hood, i.e. where their way of to the
 Worship is exercised, where and private
 as often as they please, be present exercise
 at the publick exercise of their of it.
 Religion, and shall send their (e) Futuro
 Children to some Schools of their tempore,
 Religion, or have private Ma- diversam &
 sters to instruct them; so that Territorii
 Domino
 Religionem
 profitebun-
 tur & am-
 plientur,
 patienter
 Tolerentur, & conscientia libera domi devotioni suae sine
 inquisitione aut Turbatione privatim vacare, page 45.
 No Test here.

82 Assurance of Abby Lands.

(f) Inca- they in other (f) things per-
 teris offici- form their Offices to their Lords,
 um suum, cum debito in due obsequiousness and subjecti-
 obsequio on, and give no occasion to distur-
 & subjecti- bances, and that no subject of
 one adim- pleant. either Religion for the cause of

(g) Nul- Religion (g) be despised, or be
 libi ob seclued from their Manufactures,
 Religionem Merchandise, or the Community
 despiciatui of their Companies, their Inhe-
 habeantur, ritances, Legacies, Hospitals,
 nec à mer- places for Lazar's, Alms or o-
 catorum, ther Rights or Commerce, much
 opificum, less from burying in Church-
 aut Tribu- yards, or the Honor of Sepul-
 um com- ture.
 munione
 heredita-
 ribus, Le-
 gatis, &c.

multo mi- nus publicis cœmeteriis honoreve Sepulchræ arceantur. p. 45.

Free- As to the Subject that nei-
 dom to ther had publick or private
 those exercise of his Religion the
 that Year 1624. or that after the
 have not published Year changed his
 freedom of pub-
 lic exercise of their Religion to remove, and
 yet look after their effects.

Religion

Religion, and of his own accord left the Country, or by the Lord of the Territory was Banished, It (b) shall be free (b) Libe-
 for him, either retaining his ^{rum ei sit}
 Goods, or selling them, to de- ^{aut retentis}
 part, and to manage those he ^{bonis aut}
 retains by his Servants, and so ^{alienatis}
 often as there is occasion to return ^{discedere,}
 freely, without any Pass, to look ^{retenta per}
 after them, or pursue his Law- ^{ministros}
 suits. ^{administra-}
^{re, & qua-}
^{ties ratio}
^{id postulat,}
^{ad res suas}
^{inspicien-}

das, vel persequendas lites, aut debita-exigenda, libere
 & sine literis com meatas adire, pa. 52.

In the 17th. Section: It is All pub-
 agreed, that the Magistrates of lic im-
 either Religion (i) Severely pugning
 and Rigorously prohibit all pub- of the
 lick Preaching, Teaching, Dis- Treaties
 puting, Writing or Consulting to forbid-
 Impugn the Treaty of Passaw or den.
 the Religious Peace, and privat- (i) Severe
 ly shall neither Impugn nor call & rigoroſe
 into dispute the Treaty, or deduce prohibent
 assertions to the contrary, and ne quif-
 what quam pub-
 licè priva-
 timve con-

84 Assurance of Abby-Lands.

clonando, what ever hath been Printed,
docendo, Divulged or Publisbed to the con-
disputando, trary, shall be void; and what
scribendo, doubts soever shall arise in the
consulendo, Dyets, or other Imperial Con-
banc Tran- *ventions, shall be amicably trans-*
sactionem *acted by the Nobles of either Re-*
Impugnet, *ligion.*
dubiam fa-
ciat, aut
assertiones
contrarias
inde deducere conetur.

Pa. 53. In the 18th. Section : In
 In the the Conventions of the Depu-
 Conven- ties Ordinary of the Empire ,
 tions the Nobility of either Religion
 the De- shall be equal and in extraordi-
 puties nary Commissions concerning
 of the the Affairs of the Empire ; if
 Princes the matter be betwixt persons
 of either of the *Augustan* Confession ,
 Religi- they only addicted to that Re-
 on to be ligious shall be deputed, and so
 equal. of the Catholics ; and if it be
 betwixt Catholics and *Au-*
gustans, then the Commission-
 ers to be equal.

In the 19th. Section : It is
 ordered that in causes of Re-
 ligious

ligion, and in all other things, where the State was divided in the points of Religion, all differences and suits should be ended by Amicable Composition, (k) and not by plurality of (k) Non attenta votorum pluralitate, Vote.

I might Transcribe the whole Treaty with some Advantage to the design of composing Mens minds not to apprehend the danger of Resumption, and to shew how the *Germans* have accommodated Matters, and live Amicably in the several professions of their Religion, with great advantage as to Peace and Concord, without Tests and Persecution for Religion. But I dare not lengthen this Letter too much, and so must refer you to the Treaty it self.

As to the Objection of the Nuncio's protesting, and Pope *Innocent* the 10th's. Bull against it; you may easily conceive, Concer- ning the Nuncios Prote- station, that

and the
Popes
Bull a-
gainst
the
Treaty.

that it stood not with the Dignity, Honor, or Ecclesiastical Interest of his Holiness to give his open Assent to such an agreement as allowed not only such a publick exercise of a contrary Religion, but spoyled the Church of such great and Opulent Arch-bishopricks, as *Magdeburg* (called the Metropolis of *Germany*) or that of *Bremen*, Erected into a Dukedom, or of the Rich Bishopricks of *Osnaburg*, *Minden*, *Halberstadt*, and *Verdon*, together with most of the Great Monasteries and Church-lands of the North part of *Germany*, which were swallowed up by the Reformed Princes.

Tacit
conni-
vance of
the
Pope.

(1) Artic.
n. 122.

Yet that there has been a Tacit Connivance or Confirmation of this, appears in that the Pope (1) disturbs not the same; and in *Anno* 1657. Ten years after the said Treaty, the French King in the Treaty betwixt

twixt him and *Spain*, Styles himself a Confederate for the Maintainance of the Treaty of *Munster*, yet neither the Pope (who was *Alexander* the 7th. Nuncio at the Treaty of *Munster*) or his Plenipotentiary disallowed the Title.

The present Duke of *Bavaria* (m) as well as his Father *Maximilian*, not only enjoys the Revenues of several Abbies, but have endowed new Colleges with some of the same Lands, and charged others with great Pensions, and all this with the Popes positive consent. (m) Castle-main pa. 248. What Catholic Princes in Germany enjoy Religious Lands.

The Duke of *Newburg* also, that now is *Palatin* hath obtained a dispensation for what he and his Father possessed since *Luthers* time which belonged to the Church, and the *Landgrave* of *Hess* has obtained the like

However since upon the ac-

That
the Re-
formed
Princes
enjoy
the Re-
ligious
Lands
not-
with-
standing
the
Popes
Bull
prohibi-
ting it.
There-
fore
greater
security
here
where
confir-
med by
two
Popes.

count of these Treaties, be-
twixt the Empire, King of
France and *Sweden*, with the
Concurrence of the Catholic
Princes of *Germany*, as well Ec-
clesiastical, as Secular, these
so great Portions of Church-
lands are enjoyed to this Day
peaceably by the Reformed
Princes and States, notwith-
standing the foresaid Protesta-
tion and Bull of the Pope so
directly disallowing thereof.
It is to me a very Convincing
Argument, that we in *England*
have no reason to fear any Re-
sumption of such Lands when
they are so well Confirmed by
Act of Parliament, and have
obtain'd the Confirmation of
two Popes.

Neither is it so new a matter,
as some may imagin, that an
Act of Parliament in *England*
hath been here Judged valid,
tho' it Diametrically thwarted
a Canon of the Church, which
is

is evident in the Statute (n) of ^{(n) Stat.} 20 H. 3. the words are. ^{Merton.}
c. 9.

To the Kings Writ of Bastardy, whether one born before Matrimony may Inherit in like manner as he that is born after Matrimony ; all the Bishops answer, that they would not, nor could not answer to it ; because it was directly against the common Order of the Church, and all Bishops Instanted the Lords, that they would consent that all such as were born after Matrimony should be Legitimate as well as they that be born within Matrimony, as to the Succession of Inheritance, for so much as the Church accepteth such for Legitimate. And all the Earls and Barons with one voice answered, That they would not change the Laws of the Realm which hitherto have been used and approved.

See Fortescue de Legibus c.39.
Selden
Comment and Waterhouse
Comment fol. 466.
and 483,

This

This is esteemed as good a Statute Law as any in the Printed Books or upon Record; and yet it is most evident, that the Church judgeth otherwise, as is apparent in the (o) Decree of Pope *Alexander* the 3d. *Circa Annum* 1159. 5^o. H.2. to which I refer you.

(o) Decret.
Greg. Tit.
17. c. 1.

S E C T. VII.

Whether Cardinal Pools Confirmation of Church-lands to the Possessors was delusory or not.

(a) Hist.
Reformation lib.2.
p. 298.

IN the next part of your Letter you take up another of Dr. (a) *Burnets* Arguments, That Cardinal *Pool's* Confirmation was an Artifice, and the Point was carried by those who did not understand the true danger their Estates were in : But considered the present

sent Advantages they were to have from the consenting to the Act.

The Reason he gives for this Assertion is, because the Cardinal gave a charge to all to be afraid of the Judgment of God that fell on *Balthazar* for converting the Holy Vessels, which had been taken by his Father, and not by himself, to profane uses; which, saith the Doctor, was to pardon the thing, and yet call it Sacrilege; and that it was studiously designed to possess the People with an opinion of the sin of retaining Church-lands, so that the Confirmation might be looked upon as an Indemnity and Permission to keep them, rather than a Declaration that the Possessors had a Lawful Title.

This you enforce from the Authority of (b) one who assures us he had met with a Register

(b) Letter
to Dr.
Burnet,

giving an
Account
of Cardi-
nal *Pool's*
secret
Powers.
pa. 1. 2.

Register of Cardinal *Pool's* Letters, and among them the two Breves, and the Letters that passed betwixt the Cardinal and the Bishop of *Arras*, who was afterwards Cardinal *Granvil*, and others that passed betwixt the said Cardinal, and the Cardinal *de Monte*, and Cardinal *Morone* and *Soto* the Emperors Confessor, and some from Cardinal *Pool* to the Pope, and to King *Philip*.

This Gentleman having said this (to gain himself credit with his Readers) proceeds to prove, that it was never intended to confirm the Alienation that was made of the Abby-Lands, and you having made an Abbreviation of what he there lays down to make a plausible proof, I shall Insert them justly.

But because these require distinct Answers, that I may both shew the Infidelity of the

the Author of this Letter, and the designed misapplication of the whole, you must give me leave to shew, first in General, how the whole business was Transacted, and the Reasons of the method; and secondly discover the disingenuousness of the Author; and lastly exhibit the Summary of the Breves, and the words of the material parts of them.

The Author of the Letter (c) saith, That Cardinal Pool *Pag. 6.* left Rome in November 1553. and was dispatched with general Powers as Legat, and afterwards, viz. 8. March 1554. the first of the Breves was sent him, which probably was an enlargement of the Powers given him at his first dispatch, and those, he saith, very probably carryed more Grace and Favor than was intended or allowed of at first.

To this I answer, he might have

94 Assurance of Abby-Lands.

have known that Cardinal
Pool was returned from *Rome*
 long before *November 1553.*
 for he had taken up his Habi-

(d) 1^o. Post
 initum
Julii
 3ⁱ. Ponti-
 ficatum
Anno &c.
Polus,
bona cum
Pontificis
Venia Ro-
ma exce-
dere & in

tation at (d) *Maguzano* a Mo-
 nastery of the *Benedictines*,
 whereof he was Protector
 when the troubles begun in
Italy by reason of the War be-
 twixt the Emperour and *France*;
 soon after *Julius* the 3^d. was
 chosen Pope about *Anno 1551.*

quietum aliquem locum se recipere cupiens, statuit Maguza-
num secedere in cœnobium quoddam Monachorum D. Bene-
dicti Ordinis, quorum ipse Romæ Patronus, atque ut illi
appellant, Protector erat, remotum salubremque locum in
agro Veronensi non procul à lacu Benaco positum. Duditius
vita Card. Poli. p. 22.

There he received the news
 of the Death of King *Edward*
 the 6th. and the Assumption
 of Queen *Mary* to the Crown;
 upon which he dispatched a
 Gentleman, by Name *Vincenzo*

(e) *Vincen-*
nius Par-
pala
lomo mag-

(e) *Parpaglia* Secular Abbot of
St. Saluto, to give the Pope
 notice of it, and to offer him-
 self

self for the Spiritual Assistance of *England* ; this Letter bears date from that place 7. *August* 1553. no rerum usu atque experientia praeclatus. Id. p. 23.

The Pope had about the same time received the same news, and *motu proprio* declared in Consistory Cardinal *Pool* Legat à *Latere* for *England*. The Breve of the Legacy (f) bears Date the 6th. of *August*. The Gentleman, whom the Cardinal had dispatched, met the Messenger, who carried the said Breve, about *Bononia*, and understanding his business, returned back with him to the Cardinal, who upon the receipt of it, sent his own Gentleman with new Letters to *Rome*, and removed in *October* from the Monastery (g) to a Neighboring place called the Isle of the *Lake*: So that it appears, that the Cardinal neither departed from *Rome* at first upon account of this Legantine Power, (f) Pont. Maximus Polo Legationem in Angliam decernit, eique amplissimas facultates etiam creandi Episcopos tribuit, Idem p. 23. A.

(g) *Iter mense Octobri [Anno 1553.] parat & Maguzano ad Insulam*

Benaci
Lacus
proficiscitur. Idem.
pa. 22. B.

Power, nor ever returned thither any more.

As to the proceedings of the Pope, the Emperor *Charles* the 5th. and Cardinal *Pool* in the business of the Reconciliation, the Marriage of King *Philip* with the Queen, and the security of Abby-Lands, from what we find in *Dr. Burnets* History, *Petro Soavo*, Cardinal *Pallivino*, our own Historians, and the Author of the Letter to *Dr. Burnet*, and what I have from the Relation of a Learned person, the matter was thus; The Popes desire was principally the Reconciliation of the Kingdom to the Church of *Rome*; and it is not to be doubted it was his desire that this might be effected, so as a Restitution might be made of the Abby-Lands, and the losses that the Apostolic See had sustained since the Reformation, might be repaired, there-

therefore it is not to be wondered at, that Cardinal (*b*) (b) Letter to Dr. Burnet. *Morone* should Write to *Pool* 13th. of July, that the Pope was not yet determined in the business of Church-lands, but had spoken, very often very variously concerning that matter. The Reason why Cardinal Pools dispatch into

England was so slow.

The Reason of all which was, that the Emperor *Charles* the 5th. having designed to Marry his Son *Philip* with Queen *Mary*, made use of the Lord *Pagets* assistance, as hereafter shall be shewn, and the Emperor had an apprehension, that his design in this might be thwarted by Cardinal *Pool*, and the Lord Chancellor *Gardiner*. For when Duditius gives a large account how the Emperor stooped the Cardinal at Dillingham a Town of the Archbishop of Augs- stane, the Reason of which the Cardinal not understanding, he resents it ill, as a great disadvantage to the Conversion of *England*. pag. 23. 24.

(i) Hist. Reformation, Part 2. fol. 258. and 259. The Reason of the Emperors staying the Cardinal is thus expressed by Duditus.

the (i) Queen sent *Commendone* (afterwards a Cardinal) to Rome, to give the Pope assurance of her Filial Obedience, and to move the Pope to send the Cardinal with a Legatine Authority: He that Writes the Cardinals Life, Insinuates that the Queen had another design; for she asked *Commendone*, whether the Pope might not Dispense with the Cardinal to Marry, since he was only in Deacons Orders; the Lord Chancellor Gardiner, is also thought to have promoted (k) Pools Pretensions to the Queen. since her Marrying a Subject, and not a Stranger, would have made the Government much easier and more acceptable to the People, and it would have been the best thing he could have done for himself; because upon that Match he might have probably obtained the Archbishoprick

(k) *cate- rum cupie- bat Cæsar, ut postea Intellectum est, Phi- lippo, ejus Filio Ma- riam An- gliæ Re- ginam nu- bere. Quæ res Anglis cum mini- me proba-*

bishoprick of Canturbury.

retur, nec
vero Cæ-

far nescius esset quanti Polam Regina multique in Anglia
Primarii homines facerent, cavendum statuit, ne quam ejus
adventus moram nuptiis afferret, pa. 24. A.

Edward (1) Courtney Earl (1) Dug-
of Devonshire, Son of Henry, dales Ba-
Son of Will. Courtney Earl of ronage,
Devonshire, and Katharine part 1.
Daughter of Edward 4th. in fol. 643.
regard of his Royal Descent,
flourishing Youth, and courte-
ous disposition, was also pro-
posed as an Husband to Queen
Mary.

But my Lord (m) Paget, (m) Idem
one of the Executors of King part 2.
H. 8th. who in the 4th. of E. fol. 391.
6th. was sent Ambassador to An. 1549.
Charles the 5th. and the very
next Year, accused as one of
the Complices of the Duke of
Sommerfet, sent to the Tower,
bereaved of the Ensigns of the
Garter, and Fined 6000 l.
Upon King Edward the 6th's
Death he joyned with the Earl
of Arundel, to set up Queen
H 2 Mary,

Mary, and upon her being Proclaimed at *London* Rid Post to acquaint her with it. He apprehending the advantage would accrue by the Match of the Queen with *Philip* then Prince of *Spain*, Eldest Son to the Emperor *Charles* the 5th. so far prevailed, that the Emperor gave him full Power to Transact it with that Queen, and in one Afternoon he adjusted the matter with her, and having a good share of Church-lands, as well as several others, no doubt he did his utmost endeavors to get the Emperor to Insist upon the security of Abby-lands, when he was sent with *Edward* (n) Lord *Hastings*, Master of the Horse, about *September* 1554. to fetch Cardinal *Pool* as well as he had done formerly in his Negotiations with the Emperor, with whom joyned *William* Earl of *Pembroke*, the Lord *Russel*, and Sir

(n) Duditius vita
Poli p.26.

Sir *William Peters*, and many others equally concerned in Abby-lands.

When this Marriage was once agreed upon, the unfortunate *Courtney* was soon forbid the Court, to colour which, his pretentions to the Lady *Elizabeth*, and his Confederacy with *Wyat* were alledged.

The Emperor having entertained the thoughts of this Marriage as of greatest advantage to him, by joyning the great Kingdoms of *England* and *Ireland* to his House, whereby he might not only be assisted with Naval and Land Forces against *France*, but greatly assist his *Netherlands* by the Vicinity of *England*; studied all the ways he could to render the Match more acceptable to the English, and by the composing Mens minds there, and gaining a firm security, that all might enjoy their

The advantage the Emperor proposed to himself by the Marriage of Prince *Philip* to Queen *Mary*, and how this contributed to the con-

firming
of Abby-
lands to
the Pos-
sessors.

Abby-lands, prevent all occasions of Rebellion, and the easlyer effect the Pope's and all Roman Catholics desires, to have the Kingdom of *England* Reconciled to the Church of *Rome*: He rightly apprehending, that if those Lands were secured, there would be no great difficulty to bring the Body of the Kingdom to return again to the Bosom of the Church, he having had large experience in his affairs of *Germany*, what obstructions the matter of Church-lands occasioned.

By all this it is manifest to all unprejudiced persons, how much it was the Interest of the Emperor, King *Philip*, the Queen, and all her Subjects, to get those Lands sufficiently secured, that the Reconciliation might the easlyer be effected: And it is the most improbable thing in the World, that the Interested

Interested persons would omit the due care to have them so secured, as they might neither be in danger of a Resumption from the Church or State.

As to the Popes encreasing the Powers given to Cardinal *Pool*, *pian piano*, step by step, the Reason of it is very evident, since it might be rationally expected, that it was for obtaining the great end of the Reconciliation; that the Indulgences and Dispensations of the Pope were granted and it could not be foreseen at *Rome*, nor in the Emperors Court, nor even in *England* at first, how much would satisfy; and that seems to me the evident Reason why the Emperor kept the Cardinal so long from passing to *England*, till all things were adjusted at *Rome*, and all satisfaction given in *England* in this as well as the Marriage.

The Pope wrought upon by the Emperor to enlarge the Powers of Cardinal *Pool*.

These things appear even
 (o) Pa. 13. by the Confession of the (o)
 Author of the Letter to Dr.
Burnet; for he owns, that it
 appears by the Breve the 10th.
 of *July* 1554. that the Pope
 in consideration of the Prince
 of *Spains* being Married to the
 Queen of *England* enlargeth
Pools Powers; an account of
 which the Cardinal sent to the
 Bishop of *Arras* by *Ormanet*,
 (p) P. 16. (p) who was not Secretary as
 And this Writer saith, but Audi-
 Duditus tor to the Cardinal; for *An-*
 vna Poli thony *Floribellus* was his Secre-
 pa. 23. tary. The Bishop of *Arras*
 Writ to the Cardinal the 3d.
 of *August* following, that the
 Emperor would send to *Eng-*
land to know the State of affairs
 there, which he thought must
 be done first before the Legat
 could go over.

Also in the Letter from the
 (q) Pa. 15. Cardinal (q) to the Pope, Da-
 ted from *Brussels*, *October* 13th.

1554.

1554. he gives his Holiness an account, that he had told the Emperor, that tho' as to matters of Faith the Pope would slacken nothing, nor shew any manner of Indulgence; yet in the matter of the Church-lands, in which the Pope was more at liberty, he was resolved to be gentle and Indulgent: And as to all the pains and censures that the Possessors had incurred, and the Rents that they had enjoyed (which were points of great Importance) he was resolved to use all sort of Indulgence towards them, and to forgive all; nor had he any design of applying any part of their Goods, either to himself or to the Apostolic See, of which some were affraid — and such regard the Pope had to the King and Queen of *England*, (r) that he was resolved to grant, upon their Intercession, what-

How far the Pope granted to yield.

(r) Pa. 16.

whatsoever should be thought convenient, to such persons as they should think worth gratifying, or were capable to assist in the design of settling the Religion.

The cau-
tious
pro-
ceedings
of the
Emper-
or in
propo-
sing dif-
ficulties.

Yet it appears, that this did not fully satisfy the Emperor, who as our Author saith, Answered with new delays, and owned, that since the Goods were Dedicated to God, it was not fit to grant every thing to those that held them, and therefore tho' the Cardinal had told him how far his Power extended, yet it was not fit that it should be generally known. The Emperor (f) further gave him to understand, that regard must be had to the ill dispositions of the parties concerned, since the Aversion that the English Nation had to the very name of Obedience to the Church, or to a Red Hat, or a Religious Habit,

Habit, was so Universal, that his Son had been advised to make the Friars that came over from *Spain* with him, to change their Habits: But tho' he had done it, yet the danger of Tumults deserved to be well considered.

It is worth considering how disengenuous an Inference, the Author of the Letter makes from this, that the Cardinal intended only to grant a general discharge to all the Possessors of the Abby-lands for what was past; but resolved to give no grants of them for the future, except only to such as should Merit it, and for whom the Queen should interceed, and whose Zeal in the matter of Religion might deserve such a favor, and that the Emperor intended no more; and that he thought this should be kept as a great secret, when as he well knew, that the Pow-
ers

The disengenuous reflections made upon the Emperors difficulties.

Note, the Queen did Interceed for all.

ers, given to the Cardinal were of great extent, and that he fully executed them, as I shall make it appear when I Treat of the Breves themselves and of the Dispensation of the Cardinal pursuant to them:

Having thus stated the matter of Fact I shall proceed to Answer the Objection more particularly, which you insist upon.

Objection, that only moveable Goods were granted upon condition to restore the Lands.

First therefore, as to what Dr. Burnet saith, that the Cardinal in the Absolution, put them in mind of *Balthazar*, and the expression in the Breve of the 4th. of March 1554. Pope *Julius* the 3d. gave the Cardinal Power only to Agree, and Transact with the Possessors of the Goods of the Church; for the Rents which they had unlawfully received, and for the moveable Goods, which they had consumed and for freeing and discharging them for them, they resto-

restoring first (if that should seem expedient to him) the Lands themselves that were unduly detained by them; and the Pope intended no security, but on those conditions.

In Answer to this, I shall first give you the words of the Breve (t) *Ac cum possessoribus bonorum Ecclesiasticorum (restitutis prius, Si (u) tibi expedire videatur, Immobilibus per eos indebite detentis) super fructibus male perceptis ac bonis mobilibus consumptis concordandi, & transigendi, ac eos desuper liberandi, ac quietandi, &c.*

(t) Letter to Dr. Burnet.
(u) The expression to be noted.

Answered, first as to the moveables what was to be excepted, viz. Church stuff unchanged.

Here I desire you to consider, that among the movables of the Church, two particulars are to be distinguished. First the Vessels Consecrated to the use of the Altar; such were Chalice, Patens, Crucifixes and such like: And secondly, the Rents and Profits received of the Lands, Tythes, or Pensions belong-

belonging to the Church :
 Concerning the first it is, that
 the Cardinal in his Admoni-
 tion expresseth himself, that
 altho' he had released indi-
 stinctly to them that possess'd
 them, all the movable things
 of the Church, yet he would
 have all admonished, that
 they having before their Eyes
 the severity of Divine Judg-
 ment against *Balthazar* (w)
 &c. should restore them to
 their proper Churches, if they
 were in being, or else to o-
 thers. Now, the plain mean-
 ing of this is, only to admo-
 nish these who had such Vef-
 sels of Silver or Gold, or other
 Utensils or Church-stuff, as
 yet entire, undefaced, or mel-
 ted down, should restore
 them to the Churches from
 whence they were taken ;
 which surely was no ill Ad-
 monition, since God Almigh-
 ty appointed the Censors of

(w) Stat.
 1^o. & 2^o.
Philip. &
Maria.
 c. 8.

Corah

Assurance of Abby-lands. III

Corah, (x) Dathan and Abiram (x) Thribula, &c. nam admo-
verunt illa coram
Jehova;
Ideo facta
sunt. Num.
c. 17. v. 3.
to be made Plates of, for the Altar, because they were offered before the Lord, and therefore were Holy. If therefore the Censors of such Sinners were holy; can any imagine, that the Cardinal would not Judge the Chalice, &c. such?

Secondly, As to the clause of the Breve, I shall presently shew how much that Power was enlarged by those that follow, and even in that it is left to the Cardinals discretion, *to do it if he thought it expedient*, which by the Faculties he had after, was not required of him, and so he most absolutely acquitted all of them, as will appear by the Dispensation it self.

From hence we may judge the Enviousness of the *(y)* (y) Pa. 7. expressions of the Author of the Letter to Dr. Burnet, that
the

The en-
vious
expres-
sions of
the Let-
ter to
Dr. Bur-
net.

(2) Hist.
Reforma-
tion 2. §.
p. 298.
Dr. Bur-
nets fri-
vulous
Infer-
ence.

(a) Letter
to Dr.
Burnet.
pa. 5.

the discharging what was past, might have been done by Cardinal Pool, before or after Restitution as he pleased; but Restitution was still to be made, and he had by these Powers no Authority to confirm the Alienations that had been made by King Henry the 8th. for the time to come, and of that of Dr. Burnet, (2) concerning the Lands in general, that when Men were near Death, and could no longer enjoy the Lands themselves, it was not to be doubted but the Terror of Sacrilege and the Punishment due to it, with the hope of that relief, and comfort, that Soul-Masses might bring them in Purgatory, would prevail with many of them to make at least great, if not entire, Restitution; or that of his (a) Colleagues, that it was most likely that if a Priest came to tell them a frightful Story of Purgatory, and did aggravate the heinousness of Sacrilege, they would

would easily be wrought upon to take care of themselves in the next World, and leave their Children to their shifts in this, and that every fit of sickness, or (b) cross accident, would by the Priests Rhetorick look like the beginning of the Curse which fell upon Ananias and Saphira, &c.

(b) Idem

pa. 11.

Whereas I shall make it appear, that Roman Catholics, by the Popes Dispensation, think themselves acquitted *in foro conscientia*, and for Protestants I think they entertain no such scruples: Since all that Sir Henry (c) Spelman hath writ in his Book, that Churches are not to be violated, hath hitherto made no very great number of Converts, tho' it hath been Reprinted five times.

(c) De non
Temeran-
dis Eccle-
siis.

But these two Gentlemen are so desirous, that nothing may be restored to Religious Houses,

(d) Letter
p. 5.
Con-
cerning
the Re-
peal of
the Sta-
tute of
*Mort-
main.*

Houses, yea or to Parish Churches, that they number it among the designs formed to recover (d) Abby-lands, that the Statute of *Mortmain* was repealed for Twenty Years, which Statute, saith he, was a restraint upon profuse endowments of Churches, and the suspending of it, for so long a time, gave the Monks scope and Elbow room, that in that time they might hope the most part of them would be restored.

I shall not enter upon the considerations, that induced that Statute to be made; the principal of which was, that Lands given to Religious Houses, &c. were exempt from several burthens payable for the support of the Public, so that the more were given, the less assistance the Crown would have in Personal Service or Aids. But when it is considered

dered how vast a Portion of the Patrimony of the Church was swept away and annexed to the Crown in King Henry the 8th's. and King Edward the 6th's. days; we are not to wonder if the Statute of *Mortmain* was dispensed with for such a time, that the Subjects might be left at liberty to restore to Parishes or Religious Houses what they were inclined to, without prohibition: But as it effected no great matter, and was so few Years in force, it argues more spightfulness than Real sense of prejudice, for any from those twin Authors once to insist upon it.

I now proceed to the consideration of the previous Breves which the Author (e) of the Letter to Dr. *Burnet* mentions, and makes his Comment upon: And so boldly affirms, *that the whole Transaction was a public cheat put upon the Nation,* (e) Pa. 9. 10. The disingenuous.

Inferen-
ces of
the Au-
thor of
the Let-
ter
to Dr.
Burnet.

on, or at least on the Possessors of the Abby lands; since it neither granted them a good Title in Law, (he means the Canon Law) or gave any security to their Consciences in enjoying that which according to the Doctrin of the Church of Rome is plain Sacrilege — and that it is plain by the progress of this matter, that the Court of Rome never intended to confirm Abby-lands; for all that was done by Pool was only an Artifice to still Mens fears, and to lay the clamor, which the apprehension of the return of Popery was raising, that so it might once enter with less opposition, and then it could be easie to carry all lesser matters when the great Point was once gained.

I shall now therefore shew the Insincerity of this Author and the legal force of these Breves, and the Act of Parliament persuant to them.

First he tells us out of the
(f) Register

(f) Register, that the Limi- (f) *Idem*
 tations in the former Breve, pa. 8.
viz. the 8th. of March 1554. New
 were so distasteful, both in Eng- Breves
 land, and at the Emperors obtain-
 Court, that *Pool* found it ne- ed with
 cessary to send *Ormanet* to larger
Rome for new Instructions, and Powers.
 fuller Powers, and Addressed
 him to Cardinal *de Monte* for
 procuring them; *Ormanet* was
 dispatched from *Rome* in the
 end of *June* 1554. and came
 to *Pool* by the end of *July*, as
 appears by the Date of *Pool's*
 Letter to the Cardinal *de Monte*,
 which is the 29th. of *July*,
 upon the receipt of the two
 Breves that *Ormanet* brought
 him, bearing Date the 26th
 and 28th of *June* 1554.

The first of these, saith the How
 Author, is only matter of Form, the
 empowering him to Act as a Powers
 Legate, either about the Em- of the
 peror, or the King of *France*, first
 in as ample manner, as former Breve
 Legats are con-

118 Assurance of Ably-Lands.

Sealed by the Author of the Letter to Dr. Burnet. Legates had done ; so he gives us no Transcript of that, whereby his Insincerity is most manifest ; for the words relating to this affair in that Breve are very material, which I shall give you Transcribed from the Register by a Reverend person in whose Possession it is at present.

The Breve.
(g) Registrum Negotiorum Cardinalis Poli.

(g) *At licet te multis & quidem amplissimis facultatibus, quibus etiam in partibus Flandriæ existens, quoad personas & negotia Regni Angliæ uti possis; per diversas nostras, tam sub plumbo quam in forma Brevis confectas literas munivimus, prout in illis plenius continetur: Quia tamen ob Schismata & alios errores quibus dictum Regnum diutius infectum fuerit, multi casus potuerunt contingere qui provisione per dictam sedem facienda Indigebunt, & sub dictis facultatibus velut Infiniti, & inexcogitabiles, comprehendi nequiverunt,*

quiverunt, & insuper à nonul-
lis, hesitatur an à Facultatibus
hujusmodi, &c.

Nos de tuis, Fide, Pietate, Re-
ligione, Doctrinâ & prudentiâ
in Domino, bene confidentes, &
volentes omnem in præmissis hesi-
tandi materiam amputare! Cir-
cumspectiōni tuæ, ut ubicunque fu-
eris, &c. Legationis tuæ hujusmo-
di durante, omnibus & singulis
tibi concessis, & in posterum con-
cedendis facultatibus quoad
personas, & Regni negotia, &
Insularum & Dominiorum hujus-
modi, per te vel per alium, ali-
quem, juxta ipsarum facultatum
continentiam, & tenorem, uti,
ac omnes & singulos quæ tibi per
Omnipotentis Dei ac nostro &
ejusdem sedis honore, nec non
Regni, Insularum, & Domini-
orum prædictorum ad sanctæ Ec-
clesiæ Communionem reductionem,
ac personarum in illis existi-
entium animarum saluti expedire
Judicaveris, etiam si ea, in ge-
nerali mandato, & facultatibus

*tibi alias concessis non veniant ;
 sed specialem expressionem , &
 mandatum magis speciale requi-
 rant , dicere , facere , exercere ,
 & exequi & Apostolica Autorita-
 te tenore presentium concedimus ,
 & Indulgemus & facultates tibi
 concessas predictas ad hac omnia
 extendimus : Non obstantibus ,
 &c.*

The
 Breve
 English-
 ed.

In English thus.

‘ Altho’ we have Impower-
 ‘ ed thee with many, and those
 ‘ most ample Faculties by divers
 ‘ of our Letters , as well made
 ‘ under Lead as in the Form of
 ‘ Breves , which while thou
 ‘ Residest in *Flanders* , thou
 ‘ mayest use , as well to the
 ‘ Persons as to the Affairs of
 ‘ the Kingdom of *England* , as it
 ‘ is more fully contained in
 ‘ them. But by reason of the
 ‘ Schisms and other Errors
 ‘ with which the said Kingdom
 ‘ hath been long Infected, many
 ‘ cases may happen which may
 ‘ need

need Provisions to be made
 by the said See, and being as
 it were Infinite and not to be
 before thought of, cannot be
 comprehended under the said
 Faculties, and likewise it is
 doubted by some, whether
 thou be Impowered by the
 same Faculties, &c. We in
 the Lord well confiding in
 thy Faith, Piety, Religion,
 Learning, and Prudence, and
 willing to cut off all cause of
 doubting in the premises to
 thy circumspection where
 ever thou art, &c. During
 this thy Legation, give thee
 Power to use by thy self; or
 any other, according to the
 Contents and Tenor of the
 said Faculties all and singular
 the same already granted to
 thee, or to be granted to thee
 for the Persons and Affairs of
 the Kingdom, and the Isles
 and Dominions of the same,
 and to Pronounce, Do, Ex-
 ercise,

'ercise, and Prosecute, all
 'and singular things which for
 'the Honor of Almighty God
 'and ours and the said See, as
 'also for the Reduction of the
 'said Kingdom, Isles and Do-
 'minions to the Communion
 'of the Holy Church, and the
 'health of the Souls of the per-
 'sons living in the same, *thou*
shalt think expedient altho' they
fall not within the general Com-
mand and Faculties otherwise
granted to thee, but require
special Expression and Command,
 'and by Apostolical Authori-
 'ty, by the Tenure of these
 'Presents, we Grant and In-
 'dulse, and Extend to all
 'these the foresaid Faculties
 'granted to thee, &c.

Can any one that Reads this
 Breve be so ignorant as to think
 this contained matter of Form
 only? whereas on the contrary
 it rather Imports a General
 and Unlimited Power given
 the

the Cardinal, to grant every thing that tended to the Honor of God, the Pope, &c. which in the Opinion of all Roman Catholics nothing could more effectually do, than the reducing the Kingdom, &c. to the Communion of the Catholic Church.

The second Breve of the 28th of June, being to be found (b) Printed at length in the said Letter, I shall not Transcribe the Latin, but only Translate it, the Tenor follows.

(b) Letter
to Dr.
Burnet.

‘Whereas in the late
‘Months by-past, hope was The
‘given us, by Gods Mercy, Breve
‘and the great Religion and of the
‘Piety of our dearest Daughter 28th of
‘in Christ, Mary Queen of Eng- June
‘land, that the most Noble 1554.
‘Kingdom of England, which
‘very long, by the Impiety of
‘some was torn from the Body
‘of the rest of the Catholic
‘Church, would be reduced to
‘the

' the Union of the said Catho-
 ' lic and Universal Church,
 ' without which Salvation can
 ' be to none ; therefore we de-
 ' stine thee to the said Queen
 ' *Mary*, and to all that King-
 ' dom, as Legat *à Latere* of us
 ' and the Apostolic See, as an
 ' Angel of Peace and Concord,
 ' by the Counsel and Unani-
 ' mous assent of our Venerable
 ' Brethren the Cardinals of the
 ' Holy Roman Church ; and
 ' have Impowered thee with
 ' all the Faculties which we
 ' have thought necessary to the
 ' effecting so great a business, or
 ' are any way seasonable for it ;
 ' and among other things have
 ' given Authority and Faculty
 ' to thy Circumspection, to
 ' Accord, and Transact with
 ' the Possessors of Ecclesiastical
 ' Goods ; concerning all the
 ' Fruits unjustly received, and
 ' the Moveable Goods wasted,
 ' and them to free and acquit
 ' when

‘ when it can be done, as in our
‘ Letters thereupon made it is
‘ more fully contained. Whereas
‘ for these beginnings, which
‘ by the Industry and diligence,
‘ and right and constant mind
‘ to God of the said *Mary*, and
‘ in that matter by thy co-op-
‘ erating Study and Counsel,
‘ the foresaid work of Reducti-
‘ on in the said Kingdom to
‘ this Day hath, and the per-
‘ fection of the said Famous
‘ work is dayly more to be
‘ hoped; and the matter may
‘ be known, thereby to have
‘ more easie progress, so much
‘ the more, as we shew hope
‘ of Apostolical Benignity and
‘ Indulgence in the Possessions
‘ of the Ecclesiastical Goods
‘ occupied by the Men of that
‘ Province in the confusion of
‘ the late times. We not wil-
‘ ling for any Earthly respects
‘ to hinder such a recovery of
‘ a Nation, the most beloved
‘ of

' of us in Christ, after the cu-
 ' stom of an Holy Father to-
 ' wards Sons of us and the Holy
 ' Catholic Church, after a
 ' long time of dangerous Tra-
 ' vel abroad, meeting them
 ' that look back and return,
 ' with a wished Embrace: In
 ' whose excellent Vertue, fin-
 ' gular Piety, Learning, Wis-
 ' dom and Dexterity, we ha-
 ' ving in the Lord full trust, at
 ' thy own *Arbitrement by our*
 ' *Authority*, give thee full Power
 ' of Treating, Agreeing, Trans-
 ' acting and Compounding
 ' with whatever Possessors or
 ' Detainers of Ecclesiastical
 ' Goods, as well Moveable, as
 ' Immoveable in the said King-
 ' dom; for whom the said most
 ' Serene Queen *Mary*, shall In-
 ' tercede and give the full and
 ' free Apostolical Authority by
 ' the Tenor of these Presents,
 ' and of certain knowledge to
 ' dispense with them, that
 ' they

' they may retain the said
 ' Goods without any scruple
 ' for the future, and of conclud-
 ' ing, and doing all and singu-
 ' lar other things which in
 ' these and about these are any
 ' way necessary and reason-
 ' able; *saving however in these*
matters, in which for the great-
ness and the weightiness of them
 ' this Holy See of due *may be*
thought by thee to be consulted;
 ' our and the said Sees good Will
 ' and Confirmation, notwith-
 ' standing the Letters of Pope
 ' Paul the 2^d. our Predecessor
 ' of happy Memory, of not A-
 ' lienating Church-Goods, un-
 ' less by observing a certain
 ' Form, or any other Apostoli-
 ' cal Edicts, General or special
 ' Constitutions and Ordinati-
 ' ons in Provincial or Synodal
 ' Councils, or any Oath, or
 ' Apostolic Confirmation of
 ' any Churches, Monasteries,
 ' or other Regular or Holy
 ' Places,

‘ Places , or by any other Firm-
 ‘ nefs corroborated , Foundati-
 ‘ ons, Statutes and Customs, ha-
 ‘ ving their Tenors sufficiently
 ‘ expressed , to the contrary
 ‘ whatsoever.

The in-
 sincerity
 of the
 Author
 of the
 Letter
 to Dr.
 Burnet.

From this Breve the Author
 of the Letter would Insinuate,
 that the *Salvo* took all away,
 and vacated all the Concession
 of the Pope , to make which
 the more probable he renders
 the *Salvo* thus, *that he reserves*
all to the Popes Confirmation and
good pleasure in all those things
that were of such Importance ;
that the Holy See ought first
to be consulted by Pool ; which
 even as this Translator renders
 it, may but seem a necessary
 Reservation , because some
 matter of great Importance ,
 might require it ; but as it is
 in the (i) Breve, *it is only in*
such things as should to the Car-
dinal seem fit , that the Holy
See should be consulted ; and I
 have

(i) *Hac*
sancta sedes
merito tibi
videretur
consulenda.

have not yet Read that the Cardinal found any further cause to consult the Pope, or obtain greater Powers: For he makes the dispensation general without any such Reservation, and it is well known that when the Emperor and *Granvillanus* Bishop of *Arras*, afterwards Cardinal, understood this Breve was sent, they said if they had known the extent of it, they had not Importuned the Pope any further, and our Friend of Dr. (k) *Burnets* (k) Pa. 14th saith, 'that by *Ormanets* Letter 'it appears, that these last 'Powers gave the Emperor full 'satisfaction, and were not at 'all excepted against; only '*Granvillanus* made some difficulty in one Point; whether 'the settlement of the Church 'lands should be granted as a 'Grace of the Popes, by the 'Cardinals hands Immediately 'to the Possessors, or should be

K 'grant-

'granted to *Philip* and *Mary*,
 'and by that means to the Pos-
 'sessors ; for it seems, saith he,
 'it was thought a surer way to
 'engage the Crown to main-
 'tain what was done ; if the
 'Pope were engaged for it to
 'the Crown, with which he
 'would not venture so easily to
 'break, as he might perhaps do
 'with the Possessors themselves:
 'But, continues he, *Ormanet*
 'gave him full satisfaction in
 'that matter, for the manner
 'of settling it being referred
 'wholly to the Cardinal by his
 'Powers, he promised he
 'would order it in the way
 'that should give the Nation
 'most content.

Having thus removed all
 the difficulties I have met
 with, and the objections a-
 gainst the fulness of Cardinal
Pools Powers granted by Pope
Julius the 3^d. It is full time
 to consider the Transactions of
 the

the Cardinal in order to his Execution of the same Powers, to the quieting of the Possessors Consciences, and securing them from all Ecclesiastical censures.

S E C T. VIII.

*Cardinal Pools confirmati-
on of Abby-lands, to the
present Possessors, and the
Act thereupon.*

BEfore I give you an account of the Act it self, I think it necessary to shew the Cardinals Progress towards the Reconciliation, which was the Foundation of the Confirmation of the Abby and Chantry Lands given to King *Henry the 8th.* and *Edward the 6th.* by the respective Acts of Parliament; which Relation I extract out of

Duditius in his Life of Cardinal *Pool*, an Author I shall have occasion to mention hereafter.

(a) *Duditius* p. 26.

A. B.

He had been attainted by Act of Parliament and that was taken off two days before
viz. 22.
Novem.

‘(a) In September 1554. in
‘the Company of the Lord *Pa-*
‘*get* and *Hastings*, (sent by the
‘King for that purpose) Cardi-
‘nal *Pool* arrived at *Callice*,
‘and there met six of the Kings
‘Ships sent for him. At *Do-*
‘*ver* the Bishop of *Ely* and the
‘Lord *Montacute* met him,
‘and at *Gravesend* the Bishop
‘of *Durham* and the Earl of
‘*Salisbury*, who brought with
‘them the Act of Parliament
‘for his Restitution under the
‘Broad Seal. Then he took
‘Shipping, and by their Ma-
‘jesties appointment had the
‘Silver Cross (the Emblem
‘of his Apostolic Legatship)
‘placed in the fore Deck of his
‘Vessel, and accompanied
‘with many Boats and Barges
‘he came to the Court; the
‘(b) Bishop

(b) Bishop of *Winchester*, Lord (b) *Id. p.*
 Chancellor met him at the ^{27.} The Re-
 Shore, and presently the King ception
 also, and the Queen received of the
 him at the top of the Stairs. Cardi-
 Having staid some while with nal.
 their Majesties, he was by
 the Bishop of *Winchester* and
 several Nobles conducted to
Limbeth, which the Queen
 had caused to be Richly fur-
 nished for his Reception.

After three Days he wait-
 ed on the King, who met him
 out of his Bed-Chamber,
 bringing a bundle of Letters
 directed to him, late'y brought
 from *Rome*, and with them the
 Pope sent an (c) Amplifica- (c) *Cum*
 tion of his Powers, which *eoque Pon-*
 was greatly desired saith my *tifex Fa-*
 Author, by which expression *cultatum*
 it is manifest, that this Bull *Legati*
 was satisfactory. *Amplifica-*
 tionem mi-
 serat quæ
 maxime
 expeteba-
 tur *Id.*

The Day after the King
 gave a visit to the Legat; and
 there they had Conference, p. 27. b.

‘ how the Kingdom of *England*
 ‘ might be revoked to the Unity
 ‘ of the Church.

The
 Cardi-
 nals
 Speech
 to the
 Houses.

(d) *Has*
viz. Leges
quod illi
abrogassent,
in sese pro
tanto bene-
ficio gratias
agere &
habiturum
semper,
quantas
possit max-
imas, atque
hoc qui-
dem Bene-
ficiū eo
sibi conti-
gisse grati-
us, quod
facultatem
sibi præbe-
ret, vicis-
sim illis
Inserviendi
in tanta re,
 & *causâ*

‘ The next Day the Cardinal
 ‘ came to the Parliament, and
 ‘ the Lord High Chancellor
 ‘ made a Speech to the Houses,
 ‘ letting them know how the
 ‘ Cardinal was sent as Legat
 ‘ from the Pope to their Ma-
 ‘ jesties and all the Kingdom of
 ‘ *England*; and having explain-
 ‘ ed to their Majesties the Com-
 ‘ mission of his Legatship, in
 ‘ the Audience of all, The
 ‘ Cardinal in the English
 ‘ Tongue made a long (d) O-
 ‘ ration, thanking them for
 ‘ the taking off the Laws that
 ‘ hindered him from entering the
 ‘ Kingdom, and this favor he
 ‘ said was the more acceptable
 ‘ to him, in that it gave him
 ‘ a Power, on his part, to serve
 ‘ them in such a matter and
 ‘ cause, which so greatly ap-
 ‘ pertained to their safety and
 ‘ Salva-

'Salvation : That he came *quæ*
 'thither for that cause, that as *tantopere*
 'by them he was restored to *ad eorum*
 'his Earthly Country, and *incolumi-*
 'Nobility, so on his part he *tatem &*
 'might restore them to their *salutem*
 'Heavenly Country and No- *pertineret,*
 'bility, which they had depri- *seque*
 'ved themselves of, when they *Illuc prop-*
 'departed from the Unity of *terea venis-*
 'the Church. *se ut quem-*
admodum
ab illis in
terrenam
patriam, &
nobili-

quæ
tantopere
ad eorum
incolumi-
tatem &
salutem
pertineret,
seque
Illuc prop-
terea venis-
se ut quem-
admodum
ab illis in
terrenam
patriam, &
nobili-
tatem Re-

stitutus ipse fuerat, ita rursus eos in cœlestem Patriam, ac Nobilitatem Restitueret, qua ipsimet sese tum privassent, cum ab Ecclesiæ unitate desciverant. Idem. p. 27. b.

‘ Then he remembered them
‘ what Calamities they had un-
‘ dergone, how great a Benefit
‘ by the great bounty of God
‘ was proposed to them, and
‘ how great benefits in all times,
‘ especially from the Apostolic
‘ See, were afforded them, that
‘ they might at length acknow-
‘ ledge the Errors of former
‘ times, and truly and from
‘ their Souls detest them, and

' exhorted them, that with all
 ' alacrity of Soul, they would
 ' receive and studiously retain
 ' the benefit, that God in the
 ' Name of his Vicar by his
 ' Legatship had brought to
 ' them.

' That it now remained that
 ' since he was come, and
 ' brought the Keys by which
 ' he might open the Doors of
 ' the Church to them, and as
 ' they had opened a Passage to
 ' him into his Country, by ab-
 ' rogating the Laws which
 ' shut him out, so on the other
 ' side he desired they would
 ' abolish all Laws which were
 ' made against the Apostolic
 ' See, by which they were
 ' wholly cut off and torn from
 ' the rest of the Body of the
 ' Church.

' While the Legat spoke
 ' these things, all heard him
 ' with great attention and
 ' silence, and many often lift
 ' up

‘up their hands that one might
 ‘observe they were much mov-
 ‘ed, and received no small Edi-
 ‘fication by the Speech of the
 ‘Legat.

‘Then the Chancellor, in
 ‘the Name of the King and the
 ‘whole Parliament, gave the
 ‘Legat thanks, and told him
 ‘that they would deliberate a-
 ‘mong themselves of those
 ‘things he had spoken.

‘The Legat being with-
 ‘drawn into the next Cham-
 ‘ber, the Chancellor made a
 ‘Speech to the Parliament, re-
 ‘lating the summ of the Legats
 ‘Speech, and acknowledging,
 ‘that he himself was one of
 ‘those that had fallen; and
 ‘admonished them how great
 ‘the benefit of God to them
 ‘was, that all might again a-
 ‘rise and exhorted them to
 ‘receive the pardon offered
 ‘them.

The re-
 solves of
 the Par-
 liament
 con-
 form-
 able to
 the Le-
 gats
 Speech.

‘At the next meeting, the
 ‘Day

(o) cum
de eo rela-
tum esset,
ut ad Ec-
clesiæ uni-
tatem redi-
retur. Id

omnes mirifica consensione approbarunt:

‘ Day after, (e) all with a won-
‘ derful assent yielded to re-
‘ turn to the Unity of the
‘ Church.

The Le-
gats ap-
pear-
ance at
the Par-
liament
on the
day of
the Re-
concili-
ation.

‘ The Day following, being
‘ St. *Andrews* Day, the Parlia-
‘ ment assembled, the King sent
‘ the Earl of *Arundel*, High
‘ Steward of the House, and
‘ six other Noblemen, Knights
‘ of the Garter, and as many
‘ Bishops to bring him to the
‘ Palace, where the Houses
‘ convened. The Legat was
‘ Apparelled with the Orna-
‘ ments accustomed, and had
‘ all the Ensigns of his Legat-
‘ ship, and was received with
‘ much Honor by their Maje-
‘ sties.

‘ The Lord Chancellor de-
‘ clared what was done the day
‘ before, and asked all present
‘ whether they would confirm
‘ them,

' them ; and (f) in their (f) *ut*
 ' Names that pardon should *ipforum*
 ' be asked, and whether they *nomine*
 ' would return to the unity of *venia pe-*
 ' the Church, and the Obedi- *teretur &*
 ' ence of the Pope , Supream *ad Ecclesia*
 ' head of it. To this every *unitatem*
 ' one with a great noise assen- *ac Pont.*
 ' ted. *Rom. su-*
premi ejus
capitis
obedienti-
am redire-
tur. Id

cunctis , magno clamore, assentientibus,

' Then the Lord Chancellor The Pe-
 ' delivered their Majesties the tion of
 ' Petition of the Houses, in the
 ' which they all declared their Houses
 ' Penitence for their by-past for Ab-
 ' Schism, and for all things solution.
 ' which they had admitted a-
 ' gainst the Apostolic See and
 ' the Church of Rome; and
 ' they professed as much as in
 ' them lay, in that very Par-
 ' liament to disannul all those
 ' Laws which were made a-
 ' gainst the Authority of the
 ' Apostolic See and Church of
 ' Rome,

(g) Reges ‘ Rome, and prayd their (g)
 ipsos ora- ‘ Majesties, whom God had
 bant, ut- ‘ kept pure and whole from
 pore quos ‘ that stain, to intreat Pardon
 Deus ab ‘ for them from the Pope by
 hac labe ‘ his Legat, and that he would
 puros atque ‘ receive them as Children in-
 Integros ‘ to the bosom of the Church,
 conservas- ‘ repenting them truly and
 set, veniam ‘ from their Souls of all things
 sibi à ‘ wherein they had sinned a-
 Pont. ‘ gainst it, and that he would
 Max. per ‘ conjoyn them again as Bro-
 ejus Legi- ‘ therly and living Members,
 tum Impe- ‘ to that Body from which
 trarent, ut ‘ they were torn.
 in gremi-
 um maris
 Ecclesiæ,
 tanquam
 Filii reci-
 perentur,
 quos eorum
 omnium,

*quæ in illam antea deliquissent vere atque ex animo pœni-
 teret; utque ejusdem corpori, à quo divulsi fuerant, velut
 Germana & viva membra rursus agglutinarentur.*

The ‘ When their Majesties had
 Queen ‘ Read this Petition, they gave
 desires ‘ it again to the Lord Chancel-
 the Car- ‘ lor, who Read it aloud, that
 dinal to ‘ all might hear it, and their
 grant it. ‘ Majesties arising moved to-
 ‘ wards the Legat, who readi-
 ‘ ly

ly met them, and the Queen
both in her own and the Kings
Name, desired that accord-
ing to the Petition he would
grant Pardon to the whole
Kingdom, and would gather
it again to the Unity of the
Church.

Then the Legat, after all
were seated, caused to be
(b) Read the Bulls and Breves
and Powers which appertain-
ed to his Legatship, which be-
ing done he made a Speech,
and told them how they ought
to return Eternal praise to
the Everlasting God, who
had given them such eminent
helps to amend their Errors
and plainly had declared that
he had a special care of that
Kingdom, even as in old
times of the Church, he had
bestowed such favors on the
English, that they, the first
of all others, having left the
Errors of the Gentiles, had
with

The
Cardi-
nals
Powers
Read.
(i) *Recita-
ri iussit
quæ ad
Legatio-
nem &
facultates
pertinebant.
Bullam
vocant &
Brevia.*
The
Cardi-
nals
Speech.

' with public consent embraced
 ' the Worship of the True God,
 ' so now he had afforded that
 ' Grace to them, when they
 ' had disjoyned themselves
 ' from the Church, that they
 ' the first of all others, should
 ' acknowledge how greatly
 ' they had offended, and if
 ' (i) they truly, and from their
 ' Souls were Penitent, how
 ' much joy was it to be thought
 ' the Angels would have, at
 ' the Conversion of such a
 ' People, and so great a King-
 ' dom, when as the Penitent
 ' Soul of one Sinner, did
 ' wont to bring such incredi-
 ' ble joy to them?

(ii) Quod si
 eos vere,
 atque ex
 animo
 peniteret,
 quantum
 gaudii
 putandum
 esse capere
 Angelos
 ex
 tanti po-
 puli tam-
 que Am-
 pli Regni

conversione, quibus vel unius peccatoris penitens animus in-
 credibilem afferre latitiam soleret? Hæc, atque alia per-
 multa cum Legatus diceret, visi sunt omnes vehementer com-
 moveri.

' While the Legat spake
 ' these, and many more things
 ' to them, they all seemed to
 ' be

'be much moved, saith my
'Author.

'Then the Legat (k) arose (k) *Tum*
'and when all had kneeled on *surrexit*
'their Knees ; in English he *ipse, &*
'absolved them all, and had *cum omnes*
'scarce Pronounced the last *in genua*
'words in the Name of the *procubuis-*
'Father, Son and Holy Ghost, *sent; uni-*
'before all, with one Voice, *versos,*
'said *Amen, Amen*, and while *Anglice*
'Absolution was giving, the *loquens,*
'Queen, and several others *Absolvit:*
'out of their great Piety wept *ac dum*
'for joy, and the Absolution *ille Abso-*
'being passed, they embraced *lutionem*
'one another, and mutually *tribueret,*
'rejoyced, often expressing *Regina &*
'themselves, that that day *plerisque*
'they were born again. *aliis, præ*
gaudio
summoque
pictatis
studio ob-
ortæ sunt
Lachrymæ;
omnesque.
absolutione

peracta, amanter inter se Amplexabantur; atque hæc verba
sæpius usurpantes, hodie renati sumus, mutuo gratulaban-
tur.

'Thence they went to the
'Chappel Royal, and *Te Deum*
'was Sung.

Thus

Thus I have given you faithfully what my Author (present no doubt at the Action) hath given an account of.

You may in Mr. Fox see the Letter writ by King *Philip* to the Pope, giving him an account of that Days performance, Dated on St. *Andrews* Even, *November 30. 1554.* and another from the Cardinal Dated *ult. November.*

I shall now acquaint you with what I find in the Journal of the House of Commons relating to this business, whereby the truth of *Duditius* his Relation will the better appear.

An account of these matters out of the Journal of the House of Commons:

November 19th. The Master of the Rolls and Mr. Solicitor brought from the Lords the Bill to Repeal the Attainder of Cardinal *Pool*, made *31 H. 8.* and it was Read the second time that day.

November 20th. The Bill
'to

‘ to Repeal the Attainder of
 ‘ Cardinal *Pool*, was Read the
 ‘ third time, and Assented to.

‘ *November 21* the same Bill
 ‘ was sent to the Lords, and
 ‘ Mr. Treasurer declared that
 ‘ the King and Queen would be
 ‘ to Morrow Afternoon in the
 ‘ Parliament House, to give
 ‘ their Assent to the said Bill.

‘ *November 22.* About three
 ‘ a Clock Afternoon in the Par-
 ‘ liament Chamber the Royal
 ‘ consent was given to the Bill
 ‘ for Cardinal *Pool*, and so
 ‘ made a perfect Bill.

‘ *November 27.* Mr. Secre-
 ‘ tary *Peter* declared the King
 ‘ and Queens pleasures to be,
 ‘ that the House be to Morrow
 ‘ at the Court, to hear a Decla-
 ‘ ration by the Lord Cardinal
 ‘ of his Legacy.

‘ *November 28* Mr. Speaker
 ‘ Declared the Legacy of the
 ‘ Cardinal, was to move us to
 ‘ come again to the Unity of
 L the

‘the Church from which we
‘were fallen.

‘The Master of the Rolles
‘and Mr. Sollicitor declared
‘from the Lords, that they had
‘appointed the Lord Chancel-
‘lor, four Earls, four Bishops,
‘and four Barons to confer
‘with a number of this House,
‘who Immediately were sent
‘unto them.

‘The Lords aforesaid, toge-
‘ther with the Commons of
‘the House appointed, devised
‘a Supplication to the King
‘and Queens Majesties, which
‘was here Ingrossed and agreed
‘by the House to be presented
‘to the King and Queen, where-
‘by the Realm, and Domini-
‘on might be again united to
‘the Church of *Rome*, by the
‘means of the Lord Cardinal
‘*Pool*.

‘*Ultimo Novemb.* This
‘Afternoon, before the King
‘and Queens Majesty at the
‘Palace

‘ Palace, the Lords and Com-
 ‘ mons being present, the Sup-
 ‘ plication was Read in Latin,
 ‘ and exhibited by their Ma-
 ‘ jesties to the Lord Legat,
 ‘ who making an Oration of
 ‘ the great Joy for the return
 ‘ of lost Sheep, did, by the
 ‘ Popes Holiness’s Authority
 ‘ give Absolution to the whole
 ‘ Realm, and the Dominions
 ‘ of the same.

‘ *December 4th.* Mr. Attur-
 ‘ ney and Mr. Sollicitor,
 ‘ brought a Bill (*viz.* A List
 ‘ of Names) of divers of the
 ‘ Upper House, requiring a
 ‘ number of this House to con-
 ‘ fer with them, &c. Which
 ‘ Immediately were named,
 ‘ *viz.* the whole Council of
 ‘ the House (that is, all the
 ‘ Members of that House who
 ‘ were of the King and Queens
 ‘ Privy Council) and Twenty
 ‘ one Knights and Burgeses
 ‘ sent up to the Lords.

‘On *St. Stephen’s* Day, Mr.
 ‘Serjant *Dyer*, and Mr. Solli-
 ‘citor brought from the Lords
 ‘the Bill to Repeal certain Acts
 ‘touching the Supremacy,
 ‘which was Read next Day,
 ‘and the second time Read,
 ‘*29th. December.*

‘Upon the last of *December*,
 ‘there were Arguments touch-
 ‘ing the Bill of the Supremacy;
 ‘and upon the *2d. of January*,
 ‘Arguments upon the same
 ‘Bill.

‘The same Day is thus en-
 ‘tered the great Bill touching
 ‘the Repeal of Acts against
 ‘the See of *Rome*, and Assu-
 ‘rance of Abby-lands and
 ‘Chantry Lands Read the *3d.*
 ‘time, and Assented to.

By this Journal it appears,
 that the Reconciliation was
 first performed, before the
 Bill for the securing of Abby-
 lands was perfected in the
 Houses: So that all the Mem-
 bers

‘ the Feast of the Reconciliation,
 ‘ and Processions, with all the
 ‘ highest Solemnities they at
 ‘ any time use, were to be on
 ‘ that day.

Duditius tells us, That there
 ‘ was every where great (n) re-
 ‘ joycing for the return again of
 ‘ *England* to the ancient Faith,
 ‘ and great expressions of the
 ‘ joy : In all places Prayers be-
 ‘ ing decreed, and due Thanks
 ‘ returned to God. Besides
 ‘ which, Pope *Julius III.* pub-
 ‘ lished a most ample *Jubilee* up-
 ‘ on that occasion. And there
 was good reason for it in all
 the Territories of the *Roman*
Catholic Communion that had a-
 ny regard for *England*, since it
 was the greatest revolution of
 that Age ; and no less to be
 wondred at, than that *K. Henry*
VIII. could suppress so many
 Abbies in such a way as he did.

(n) *Vita*
Cardinalis
Pol. p. 30.
De Anglie
ad Pristi-
nam Fidem
reditu mag-
na ubiq;
gratulatio
facta est,
magnaq;
lætiæ sig-
nificatio.
Omnibus
locis sup-
plicationes
decretæ, ac
merita Deo
gratiæ actæ
sunt : Præ-
terea Julius
III. Pont.
Max. am-
plissimum
Jubilæum
promu'ga-
vit.

152 Assurance of Abby-Lands.

Having given you this prospect of the conduct of this great affair, I come now to the Act it self, which in *Pulton* is entituled, *All Statutes against the See of Rome repealed.*

The Act wherein
Abby-Lands
are confirm'd to
the Possessors.

1 & 2 Ph.
& Mar. 6.
8.

The first
supplication
for reconciliation.

Repeal
of several
Statutes, according
to promise.

The Act first recites, ' That much false Doctrin had been preached and written since the 20th. of King *Henry VIII.* How Cardinal *Pool* was sent from *Rome*, Legat *de Latere*, to call the Realm into the right way from whence it had strayed.

' Then relates at length the supplication of the Parliament to the King and Queen, to be a mean to reduce them into the Catholic Church, by their intercession with the Legat-Cardinal ; for which I refer you to the Statute. Then immediately follows a Repeal of all Statutes made against the Supremacy, and See Apostolic, since the time of the Schism ; in accomplishment
' of

bers of both Houses being absolved, in the Name of the whole Realm, there could be no Objection against their unqualifiedness by any Church Censures, to pass that Bill, which is of no small moment to be considered.

Whence you may Judge concerning what Mr. (1) Fox (1) Marty. part 3. fol. 113. Writes, That about the time of the Absolution, a Messenger *was sent from the Parliament to the Pope, to desire him to Establish the Sale of Abby and Chantry Lands; for the Lords and the Parliament would grant nothing on the Popes behalf, before their Purchases were well secured.*

As to a Messengers sending, no doubt several dispatches, were made to and from Rome during this Transaction, but I cannot conceive that in so short a time a Currier could go and come from Rome, and bring

new Powers to the Cardinal, yet I will not insist upon that.

But I believe he Writes truly, that what preparation soever was made, by Debates, Conferences, &c. concerning the Repeal of other Laws against the See of *Rome*, they never passed into Bills, till the Bill for securing Religious Lands was perfected.

Hence we may conclude the Reason why the Solemn Procession, related in Mr. *Fox* was not till the 25th. of *January*, after this Parliament was Dissolved, which was on the 16th. of the same Month,

(m) Hist.
Reformation, part
2. fol. 300.

which Procession, (m) Dr. *Burnet* saith, 'was to thank God for the Reconciling them again to the Church: And to keep up a constant remembrance of it, it was ordered that St. *Andrews* Day should be still observed as the Anniversary of it, and be called 'the

'tutes of the Realm for the time
 'being) have the same: For the
 'avoiding of all scruples that
 'might grow by any of the oc-
 'casions aforesaid, or by any
 'other ways or means whatso-
 'ever, it may please your Ma-
 'jesties to be Intercessors and
 'Mediators to the said most Re-
 'verend Father Cardinal *Pool*,
 'that all such causes and quar-
 'rels, as by pretence of the said
 'Schism, or by any other occa-
 'sion or means whatsoever,
 'might be moved by the Pope's
 'Holiness, or by any other Ju-
 'risdiction Ecclesiastical, may
 'be utterly removed and taken
 'away; so as all persons, ha-
 'ving sufficient Conveyance of
 'the said Lands, and Heredita-
 'ments, Goods, and Chattels,
 'may without scruple of con-
 'science enjoy them, without
 'Impeachment or Trouble, by
 'pretence of any General Coun-
 'cil, Canons, or Ecclesiastical
 'Laws,

The Pe-
 tition of
 the two
 Houses
 to the K.
 & Q. to
 be Inter-
 cessors
 to Card.
Pool to
 confirm
 Abby-
 Lands.

156 Assurance of Abby-Lands.

‘ Laws, and clear from all dangers of the Censures of the Church.

(p)Second
Parliament 1^o.
Maria.
Bill prepared
before
the Cardinal’s
arrival.

Before I proceed further, I think fit to note, That by the consent of both Houses it seems clear, that they looked upon those Lands to be well secured, according to the Laws of the Land ; which appears, because I find in the Journal of the (p) Commons House, That upon the 25th. of *April*, 1555. a Bill was engrossed, ‘ that Bishops ‘ should not convent any person ‘ for Abby-Lands ; and the ‘ next day I find the Bill passed ‘ their House, that the Bishop ‘ of *Rome*, nor any other Spiritual Person, shall convent any ‘ person for Abby-Lands.

So that what is to be cleared, is, that for removing of scruples of conscience, and preventing the causes and quarrels moved by the Pope, See-Apostolic, or any other Ecclesiastical Juris-

‘ of their promise made in their
 ‘ supplication. Upon which, at
 ‘ the intercession of their Maje-
 ‘ sties, by the Authority of their
 ‘ holy Father Pope *Julius* III.
 ‘ and of the Apostolic See, they
 ‘ were assoyled, discharged and How
 ‘ delivered from Excommuni- they
 ‘ cations, Interdictions, and were ab-
 ‘ ther Censures Ecclesiastical, solved.
 ‘ which had hanged over their
 ‘ heads for their said defaults,
 ‘ since the time of the said
 ‘ Schism, mentioned in their
 ‘ supplication.

‘ Then follows another sup- Second
 ‘ plication to their Majesties, suppli-
 ‘ That all occasion of contenti- cation
 ‘ on, hatred, grudge, suspicion, for ta-
 ‘ and trouble, both outwardly king a-
 ‘ and inwardly, in mens con- way all
 ‘ sciences, which might arise occasion
 ‘ among them by reason of Dis- of con-
 ‘ obedience, might by Authori- tention.
 ‘ ty of the Pope’s Holiness, and
 ‘ by ministration of the same
 ‘ unto them by Cardinal *Pool*,
 ‘ by

154 Assurance of Abby-Lands.

‘ by Dispensation, Toleration,
 ‘ or Permission respectively, as
 ‘ the case shall require, be abo-
 ‘ lished, and taken away.

Concer-
 ning Ab-
 by-
 Lands,
 &c.

After some other things,
 follows in these words: Fi-
 ‘ nally, when certain Acts and
 ‘ Statutes have been made in
 ‘ the time of the late Schism,
 ‘ concerning the Lands and He-
 ‘ reditaments of Archbishop-
 ‘ rics and Bishoprics, the sup-
 ‘ pression and dissolution of
 ‘ Monasteries, Abbies, Priories,
 ‘ Chantries, Colleges, and all
 ‘ other the Goods and Chattels
 ‘ of Religious Houses, since the
 ‘ which time the Right and Do-
 ‘ minion of certain Lands and
 ‘ Hereditaments, goods & Chat-
 ‘ tels belonging to the same, be
 ‘ dispersed abroad, and come to
 ‘ the hands and possessions of
 ‘ divers and sundry persons,
 ‘ who by Gift, Purchase, Ex-
 ‘ change, and other means (ac-
 ‘ cording to the Laws and Sta-
 ‘ tutes

Jurisdiction, there was effectual course taken.

Therefore, because that part in the Act is put in *Latin*, whereby every Reader of it doth not, or will not, observe the force of it, I shall render the most material passages of it into English.

First, the Bishops and Clergy in Convocation present their supplication to the King's and Queen's Majesties, shewing, 'That they (*viz.* the Clergy) 'were the Præfects of the 'Church, and the care of Souls 'was committed to them, and 'they were appointed Defenders ' & Curators of the goods, Jurisdictions, and Rights of the said 'Churches by the dispositin of 'the Holy Canons: Therefore 'they ought with the remedies 'of Law to recover to the ancient Right of the Church, the 'Goods, Jurisdictions, & Rights 'of the Church, (*q*) spent, or lost 'in

The Clergy in Convocation petition that the Lands may be confirmed.

The Clergy petition, & shew their duty by the Canons, is to preserve the Goods of the Church.

(q) de perditis amissa.

‘ in the late pernicious Schism.

The rea-
sons why
they de-
fire their
confirm-
ation ;
as pre-
ferring
public
Peace
before
privat
commo-
dity.

‘ Nevertheless ; having had
‘ among themselves mature
‘ counsel and deliberation, they
‘ do ingenuously confess them-
‘ selves best able to know how
‘ difficult, and as it were im-
‘ possible, the recovery of the
‘ Goods of the Ecclesiastics
‘ would be, by reason of the
‘ manifest, and almost inextric-
‘ cable Contracts and Dispositi-
‘ ons had upon them ; and if
‘ those things should be questi-
‘ oned, the quiet and tranqui-
‘ lity of the Kingdom would be
‘ greatly disturbed ; and the
‘ unity of the Catholic Church,
‘ which by the Piety and Au-
‘ thority of their Majesties was
‘ introduced into the Kingdom
‘ with greatest difficulty, could
‘ obtain no due progress, or fi-
‘ nishing.

‘ Therefore, . preferring the
‘ public quiet before privat
‘ commodities, and the health
‘ of

' of so many Souls, redeemed
 ' with the precious Blood of
 ' Christ, before earthly Goods,
 ' not seeking their own Profit,
 ' but the things of Jesus Christ:
 ' They earnestly request, and
 ' most humbly supplicate their
 ' Majesties, in their names to
 ' communicate these things to
 ' the Legat, and vouchsafe to in-
 ' tercede, That concerning these
 ' Ecclesiastical Goods (in part, or
 ' in whole, according to his plea-
 ' sure, and the Faculty and Pow-
 ' er given him by the most holy
 ' Lord the Pope) he would en-
 ' large, or set at liberty, and re-
 ' lax the detainers of those
 ' goods, preferring public good
 ' before private; Peace and
 ' Tranquility before Dissoluti-
 ' on and Perturbation; and the
 ' health of Souls before earthly
 ' Goods: They giving their as-
 ' sents to whatever he should
 ' do, and that in the premises
 ' he would not be strict or diffi-
 ' cult.

Here note,
 by Goods
 [Bona] in
 the Ca-
 non-law,
 all Lands,
 as well as
 Chattels,
 are com-
 prehend-
 ed.

Then

The Dispensation of the Cardinal. Then follows the Cardinal's Dispensation, wherein, after the recital of the several breaches of the supplication of the Parliament, and the uncanonical things that had been done, it is added, 'That as to Ecclesiastical Goods, they were seized and possessed by divers persons of the Kingdom, which, tho' by the Constitutions of the Canons they might be declared void, yet if they should be revoked into any other State than in which they then were, the public Peace and Quiet of the whole Kingdom would be disturbed, and the greatest Confusion would follow; especially if the possessors of the same Goods should be molested: Therefore the Parliament have humbly supplicated their Majesties, that they would vouchsafe to intercede with the Cardinal.

The reasons laid down why the Cardinal dispenseth, &c.

' And

‘ And whereas the Bishop
 ‘ & the Clergy of the Province
 ‘ of *Canterbury*, representing al-
 ‘ most the whole body of the
 ‘ Ecclesiastics of the Kingdom,
 ‘ to whom the cause of those
 ‘ Ecclesiastic Goods do mostly
 ‘ appertain, have declared, That
 ‘ these Goods cannot be recalled
 ‘ to the Right of the Church,
 ‘ but the universal Peace and
 ‘ Quiet of the Kingdom will be
 ‘ disturbed, and the cause of the
 ‘ Faith, and the Unity of the
 ‘ Church, now by the consent
 ‘ of all introduced into the
 ‘ Kingdom, shall be brought in-
 ‘ to extreme danger ; and have
 ‘ supplicated, &c. *as before is re-
 heard.*

‘ Therefore We, who are sent The
 ‘ Legat *de latere* to your Maje- Cardi-
 ‘ sties and this most Noble nal’s
 ‘ Kingdom, from our most holy Autho-
 ‘ Lord Pope *Julius* III. his and rity.
 ‘ the Apostolic See, That we
 ‘ might reconcile the Kingdom

M

‘ which

(which hath so long been se-
 parated from the Unity of the
 Catholic Church) to God, &
 the Church of Christ, and his
 Vicar upon Earth, and should
 with all study procure all
 those things which appertain
 to the Peace and Tranquillity
 of the Kingdom.

After by the benignity of
 God, and the Piety of your
 Majesties, by the Authority of
 the said our most holy Lord
 the Pope, whose Person We
 here represent, the Reconcili-
 ation is made.

That we may take care for
 the Peace and Tranquillity of
 the said Kingdom, and the
 Unity of the Church, from
 whence the Salvation of so
 many Souls redeemed by the
 precious Blood of Christ de-
 pends, now introduced into
 this Kingdom, may be streng-
 thened, and remain safe.

' And whereas the stability The sta-
 ' of either of them, consists bility of
 ' mostly in that no molestation the Re-
 ' be brought upon the Posses- concili-
 ' sors of Ecclesiastical Goods, ation &
 ' whereby they may not retain the
 ' them which so many and such Peace
 ' grave Testimonies cause us to consists
 ' believe ; and the Intercession in the
 ' of your Majesties (who have assurance of
 ' so studiously and holily labor- Abby-
 ' ed for restoring the Unity of Lands.
 ' the Church, and the Autho-
 ' rity of the Apostolic See) may
 ' have that Authority with us
 ' that is fit, and that the whole
 ' Kingdom may know, and in
 ' truth and reality experience,
 ' the Motherly Indulgence of
 ' the Apostolic See towards it :
 ' Absolving, and judging to be
 ' absolved, every one to whom
 ' these Writings may appertain,
 ' from all Excommunications,
 ' Suspensions, Interdicts, and
 ' other Ecclesiastic Sentences,
 ' Censures, and Punishments,
 M 2 ' by

164 Assurance of Abby-Lands.

‘by Law, or by Man, upon
 ‘any occasion, or cause what-
 ‘soever Pronounced, (if for
 ‘the causes aforesaid only they
 ‘be inflicted.) And so the Car-
 dinal passeth to the particulars
 in the Supplication: And last-
 ly as to the Ecclesiastic Goods,
 adds these words.

The words of the Dispensation and confirmation of Abby-lands, notwithstanding Canons and constitutions, &c. to the contrary.

‘And to whatever person
 ‘of this Kingdom, to whose
 ‘hands Ecclesiastic Goods,
 ‘by whatever contract, either
 ‘Lucrative, or Onerose they
 ‘have come, or they have
 ‘held, or do hold them, and
 ‘all the Fruits, tho’ unduly
 ‘received, of them, in the
 ‘whole he doth remit and re-
 ‘lease; Willing and decern-
 ‘ning that the Possessors afore-
 ‘said of the said Ecclesiastic
 ‘Goods, Moveable, and Im-
 ‘moveable, may not at pre-
 ‘sent, or for the future, by the
 ‘Dispositions of General or
 ‘Provincial Councils, or the
 ‘Decretal

‘ Decretal Epistles of Roman
 ‘ Bishops, or any other Eccle-
 ‘ siastic Censure be molested,
 ‘ disquieted, or disturbed in
 ‘ the said Goods, or the Pos-
 ‘ session of them, nor that any
 ‘ Ecclesiastic Censures, or
 ‘ Punishment, be Imposed or
 ‘ Inflicted, for the detention,
 ‘ and Non-Restitution of the
 ‘ same; and so by all kind of
 ‘ Judges and Auditors, it ought
 ‘ to be adjudged and defined,
 ‘ taking from them all kind of
 ‘ Faculty, and Authority of
 ‘ Judging otherwise, and de-
 ‘ cerning it to be Null and
 ‘ void, if any thing happen to
 ‘ be attempted to the contra-
 ‘ ry.

‘ Notwithstanding the fore-
 ‘ said defects or whatever A-
 ‘ postolic Special or General
 ‘ Constitutions and Ordinances
 ‘ Published in Provincial, and
 ‘ Synodal Councils, to the
 ‘ contrary.

An Admonition to those that do hold the Goods of the Church, and an exhortation to allow maintenance to Parish Parsons and Vicars.

Then follows the Admonition, that tho' all the Moveable things of the Churches were indistinctly released to those that possess them, yet he would Admonish them, that having before their Eyes the severity of the Divine Judgment against *Balthazar* King of *Babylon*, who converted to prophane uses the Holy Vessels, not by him, but by his Father taken from the Temple; if they be extant they will restore them to their proper Churches or to others. The meaning of which I have before explained. Then follows.

Exhorting also and by the Bowels of the Mercy of Jesus Christ vehemently intreating all those, to whom this matter appertains, that not being altogether unmindful of their Salvation, at least they will do this; that out of the Ecclesiastical Goods principally of those

those which were specially destined for the support of Parsonages and Vicarages, that in Cathedrals and other Inferior Churches, now in being, it may be so provided for them
 ' that have the care of Souls,
 ' that their Pastors, Parsons,
 ' and Vicars may Commodi-
 ' ously, and Honestly, accord-
 ' ing to their Quality and State
 ' be maintained, whereby they
 ' may Laudably exercise the
 ' Cure of Souls, and support
 ' the Incumbent Burthens,
 This is Dated at *Lambeth* 9th.
 of the Kalends of *January*, the
 5th. of Pope *Julius* the third.

Then follows in the same Act the Confirmation of all these in the most General, Comprehensive, and particular words, that the Wisdom of that Age could devise, to Comprehend all the Religious Houses, Colleges, Chantries, Hospitals, Guilds, Fraternities,

168 Assurance of Abby-Lands.

Obits , &c. so Alienated.

The
Caution
used in
securing
the
Lands
not
to be
doubted.

It is not to be doubted but our Ancestors who had so lately acquired those Abby-lands, and were in much more eminent danger of a Resumption, than we are in this Age, would be as cautious to have these Confirmed to them by all the Laws, Ecclesiastical, and Civil, as could be contrived for their firm security : And that the Legats Absolution and Remission were sufficient according to the Canon Law, will not be denied by any who hold the Authority of the Pope in such matters ; since the Pope Conferred upon the Cardinal his own Power to do in that affair as much as if he had been Personally present he could have done ; since in one place it is expressed, that the Legat acted by the (f) Authority of the most Holy Lord the Pope whose Person, Charact-

(f) *Per
Autorita-
tem Sacra-
tissimi Do-
mini nostri
Papæ cujus
vices su-
stinemus.*

er or Power he hath, for the word *Vices* Implies, that he was his Compleat Substitute to do as much as he could do, and in another place of the same Absolution he expresseth his Powers thus, by (t) *Apostolic Authority*, by the *Letters of our most Holy Lord the Pope Julius the third*, granted to us and with which Authority we are impowered in this particular.

(t) *Au-
toritate A-
postolica
per literas
&c. nobis
concessas &
qua fungi-
mur in
hec parte.*

Whoever considers this Act, and attentively will peruse it, as it is Printed in our Statutes, or is upon Record in the Roll, must conclude it had all the Authority that either an Act of Parliament in *England*, or a Constitution of the Pope by his Bull can give it, and I hope I have sufficiently cleared it, that by the Canon Law and continual Practice of the Pope, he hath a full Power to Establish and make valid what he did in this particular.

S E C T.

S E C T. IX.

The Exceptions against this Assurance of Abby-lands to the Possessors, that it was not confirmed by Pope Paul the 4th. fully Answered.

YOU are pleased to endeavor to Invalidate the force of this Spiritual and Temporal Act, by producing the Opinion and assertions of Father *Pietro Soave Polano*, in his Council of *Trent*, and one or two Gentlemens, whose Sentiments you so zealously have embraced.

Pietro Soave's Assertion that Pope Paul the 4th. did not confirm Abby-lands.

(a) Fol. 367.

The words of *Soave* (a) are thus rendred into English by Sir *Nathaniel Brent*. '*John Peter Caraffa*, by the Name of '*Paulus* 4us. being Created '*Pope* 1555. On the first Day
'of

' of his Papacy the English
 ' Ambassadors from King *Phi-*
 ' *lip* and Queen *Mary*, entred
 ' *Rome*, viz. The (b) Viscount
 ' *Montacute*, the Bishop of
 ' *Ely*, and Sir *Edward Carn*, there
 ' being one to Represent every
 ' State of the Kingdom, sent to
 ' make their Obedience to the
 ' Pope, and to obtain a Con-
 ' firmation of all those Graces
 ' Cardinal *Pool* had granted in
 ' the Popes Name, saith Dr.
 ' *Burnet*.

(b) Hist.
 Reforma-
 tion, part
 2. fol. 300.

' At the first Consistory af-
 ' ter the (c) Coronations, the
 ' Ambassadors were brought to
 ' it, who prostrating themselves
 ' at the Popes Feet did in the
 ' Name of the Kingdom ac-
 ' knowledg the faults commit-
 ' ted; relating them all in par-
 ' ticular, for so the Pope would
 ' have it, Confessing they had
 ' been ungrateful for the many
 ' benefits received from the
 ' Church, and humbly craving
 ' Pardon

(c) *Idem*
 Soave.
 The
 Popes
 Recep-
 tion of
 the Am-
 bassa-
 dors
 from
 Queen
Mary.

‘ Pardon for it. The Pope
 ‘ did Pardon them, took them
 ‘ up from the ground, and Em-
 ‘ braced them, and to Honor
 ‘ their Majesties that sent them,
 ‘ gave the Title of a Kingdom to
 ‘ *Ireland.*

His re-
 prehens-
 ion of
 the pro-
 ceedings
 in *Eng-
 land.*

‘ In private Discourse, saith
 ‘ our Author, betwixt the
 ‘ Pope and the Ambassadors, he
 ‘ found fault that the Church
 ‘ Goods were not wholly re-
 ‘ stored, saying, that by no
 ‘ means it was to be Tolera-
 ‘ ted, and that it was necessary
 ‘ to render all even to a Far
 ‘ thing, because that the things
 ‘ that belong to God can never
 ‘ be applyed to Human uses; and
 ‘ he that withholdeth the least
 ‘ part of them is in continual
 ‘ State of Damnation. That
 ‘ if he had Power to grant them,
 ‘ he would do it most readily,
 ‘ for his Fatherly Affection
 ‘ which he beareth them, and
 ‘ for his experience of their
 ‘ Filial

'Filial Obedience, (d) but his (d) Mr.
 'Authority was not so large, Fox saith,
 'as he might prophane the the Pope
 'things Dedicated to God, and published
 'let *England* be assured, that a Bull in
 'this would be an Anathema Print a-
 'and a Contagion, which by gainst the
 'the just Revenge of God, restoring
 'would always hold the King- Abby-
 'dom of *England* in perpetual lands
 'Infelicity; and he charged the which Dr.
 'Ambassadors to Write there- Burnet af-
 'of Immediately, and was not firms also
 'content to speak of it once, Appendix
 'but repeated it as often as fol. 403.
 'there was occasion, and said
 'also plainly, that *Peter Pence*
 'ought to be payd as soon as (e) *Lib. 13.*
 'might be. Thus far *Soave*. c. 13.
 In Answer to this, Cardinal Cardi-
 (e) *Palivicino*, after his Dis- vicino's
 course of the business of the Asserti-
 Kingdom of *Ireland*, as to the on about
 Restitution of the Ecclesiastic the con-
 Goods in *England*, saith, firming
 'because in that Kingdom dur- Religi-
 'ing the time of the Schism ous
 'most Lands.

'most grievous Usurpation of
 'Church-lands had been made,
 'as he had before related, some
 'by private persons, others by
 'the Crown. Those were with
 'great Liberality restored by
 'the Queen. But concerning
 'the others *i. e.* those in the
 'Subjects Possessions, it was
 'Judged profitable to use con-
 'descension; lest with a pay of
 'so great Interest, they should
 'Enroll the Usurpers under
 'the Standard of Heresie not
 'sufficiently destroyed. The
 plain sense of which, is that
 they were to be Indulged in
 their Possessions, how unjust
 soever they were; lest the de-
 nyng of it should enforce
 them, for the sake of preserv-
 ing their Estates, to reject
 'the Reconciliation, which was
 the prime thing desired.

It is true this Pope *Paul* the
 (f) Ricaut 4th. is (f) represented by
 continuation Historians to be a Morose Man,
 of

of a *Saturnine* Temper, being the first Author and Contriver of the Inquisition, and that by a new Decree he retrieved all those Goods and Ecclesiastical Revenues, which had been (g) Alienated from the Church since the time of *Julius* the 2d. to his Days, and that since the time that *Rome* had been sacked by the *Spaniards*, (who had Plundered and Sequestred the Estate and Rents of the Family of *Caraffa*, of which he was a Son) he had conceived an Implacable anger, and Inveterate hatred against the whole Nation; which also was encreased by that ill Treatment, and Injustice (h) which the Vice-King of *Naples* once used towards his own Person. For being Created by *Paul* the 3d. Arch-bishop of *Naples* he was debarred from the Possession and benefits thereof by the Vice-Roy, on no other pretence,

(g) Pa.
112.
Answer
to Soa-
vis argu-
ments.

(h) Pa.
113.

pretence than that he was suspected to favor the *French* party; and upon that affront he would have persuaded *Paul III.* to a War with *Naples*; but the Pope declining that, the anger and fury of this *Paul IV.* being suppressed until he became Pope, did then burst forth and vent it self; so that he made a stricter Union with *France*, and commenced a War against *Philip* King of *Spain*.

- (i) p. 112. Yet it is likewise noted, (i) That notwithstanding the Pride and rudeness of his Nature, he did several things in the beginning of his Papacy to gratifie and please the people of *Rome*, inso-much that they erected a Statue of Marble for him in the Capitol: And I shall now endeavor to make it clear, that he did ratifie what Cardinal *Pool* had done; and that his Animosities against *Spain* or Cardinal
- (k) p. 118. *Pool* (whom he (k) recalled from his

his Legatship in *England*) were acts of a later date, and he had the good conduct and fortune to prove a successful Instrument in making that memorable Peace betwixt *Philip* King of *Spain* and *Henry* King of *France*; And it is apparent by Sir *Edward Carne's* (1) Letter, that the Pope did revoke the Cardinal only because of the War with *Spain*, as he did his Nuncio's from all King *Philip's* Countreys; but staid that of the Cardinal at Queen *Mary's* desire.

Having related what *Soavo* hath published concerning this matter, before I proceed to the clear proof that Pope *Paul IV.* did ratifie what Cardinal *Pool* had done, I do offer to your consideration what I have under the hand of a Learned Father, of sufficient Learning and Knowledge in the Canon-Law, and of great Candor and Vir-

(1) *Hist. refor. collect. Rec. fol. 315.*
See concerning Pope *Paul IV's* revocation of Cardinal *Pool.*
Dudiius p. 34, 35.
The Opinion of a Learned Roman Catholic Father *W.*

tue, That he believes that from the moment of the Release of Cardinal *Pool*, all Possessors of those Lands had a just Title, even by Canon-Law, to them, even as to their other Lands : And, as the Pope cannot deprive them of their other Lands by any Act whatsoever , no more can he deprive them of those Lands ; nor that any Canonist will own that any succeeding Pope can repeal the Release of Church Lands. Which must be most clear, whenas the Release was so confirmed, as I shall now endeavor to make clear by some positive proofs.

The first of which shall be what I have found in the Journal of the House of Commons, Endorsed *Seymour*, which you may have access to, for your further satisfaction, if you scruple my credit in that particular ; for I have copy'd it from
the

the Original, in the custody of the Honorable Sir *John Trevor*, Master of the Rolls, whose singular favor I must ever acknowledge, not only in affording me the perusal of this Journal, and ready admittance to the Records in his custody, but likewise in furnishing me with a Repertory, whereby I am enabled readily to find such Records as I have had, or may have occasion to peruse for His Majesties Service.

This Journal reacheth from the 1st. of *Edward VI.* to the 8th. of *Queen Elizabeth*. In the first leaf of the Parliament of 2 & 3 of King *Philip* and Queen *Mary*, which begun the 21st. of *October* 1555, After the relation of choosing the Speaker, &c. these following words are entred.

The first proof of the assurance of Abby-Lands from the Journal of the House of Commons.

After which was read a Bull from the Pope's Holiness, confirming the doings of my Lord Cardi-

nal Pool touching the Assurance of Abby-Lands, &c. after which the Speaker with the Commons departed to the nether House.

It is true there is nothing of this mentioned in the Journal of the Lords; but whoever looks into their Journals in the Reign of Queen *Mary*, and those before, and some while after, will find little in them besides the names of the Proxies for the absent Lords on one side, and then the Folio divided into three Columns; in the first of which are the Names of the Bishops present; in the second the recital of the appearing Peers; and in the third only the Titles of the Bills read: So that in several Folio's there is not one Line writ in the third Division.

Second
Proof.

I now pass to the second proof, That Pope *Paul* IV. did by Bull confirm what Cardinal *Pool* had done. To illustrate which,

which, I shall translate into English the Copy of it, to be found in (m) Sir *William Dugdale's* last Volume of his *Monasticon*, transcribed from the Original in my Lord *Peter's* custody.

(m) *Ecclesiæ Collegiate, fol. 207.*

The Title is, *The Bull of Paul IV. Bishop of Rome*; in which, for better caution, he especially and expressly approves and confirms to *William Peters*, Knight, and Counsellor of the King, all and singular the sales of several Mannors, &c. sometimes belonging to divers Monasteries by King *Henry VIII.* dissolved, which he (*viz. Sir William*) as it is said, is ready to assign and demise to Spiritual Uses.

The Bull of Confirmation of Abby-Lands to Sir *Will. Peters.*

‘ *Paul* Bishop, Servant of the
 ‘ Servants of God, to the perpetual memory of the Fact.
 ‘ By the accustomed bounty of
 ‘ the Apostolic See, it becomes
 ‘ us freely to impart Apostolic
 ‘ Favor

Libata.

‘ Favor to those which require
 ‘ Quiet and Tranquility, espe-
 ‘ cially, when it is humbly desi-
 ‘ red from us, and reasonable
 ‘ causes persuade it, and that
 ‘ they may remain undisturbed,
 ‘ to add the stability of Aposto-
 ‘ lic Munition.

‘ A Petition being lately ex-
 ‘ hibited to Us on the part of
 ‘ Our beloved Son the Noble
 ‘ Sir *William Peters*, Knight, and
 ‘ Counsellor of the King, of the
 ‘ Dioceſe of *Exeter*, That here-
 ‘ tofore King *Henry VIII.* of fa-
 ‘ mous Memory, and ſeveral
 ‘ other perſons, (there particu-
 ‘ larly named) ſold to the ſame
 ‘ Sir *William Peters*, Mannors,
 ‘ Lordſhips, Advowſions, Lands,
 ‘ &c. belonging to Monafteries,
 ‘ (particularly alſo named) as
 ‘ appeared by Inſtruments and
 ‘ public proofs.

Documen-
ta publica.

‘ And afterwards our belo-
 ‘ ved Son *Reginald*, Deacon of
 ‘ *St. Mary in Coſmedon*, called
 Car-

‘ Cardinal Pool, Legat de Latere
 ‘ in England, of Us and the
 ‘ aforefaid See being authorized
 ‘ to that matter, with fufficient
 ‘ power by the Letters of the
 ‘ faid See, as appears in his
 ‘ Commiffion.

‘ And afterwards we gene-
 ‘ rally, under certain words
 ‘ expreffed in mode and form,
 ‘ have (n) approved and con-
 ‘ firmed the Sales, Gifts, and
 ‘ Exchanges, and Grants, made
 ‘ to and by him, and added to
 ‘ them ftrengh of affurance, or
 ‘ firmnefs, as in our Letters
 ‘ made thereupon is faid more
 ‘ fully to be contained.

(n) By this
 clause the
 Bull men-
 tioned in
 the Jour-
 nal of the
 Houfe of
 Commons
 muft be
 under-
 stood.

‘ However, as the faid Peti-
 ‘ tion fubjoyned expreffeth, the
 ‘ fame Sir *William*, who, as he
 ‘ affirms, is ready to affign and
 ‘ demife the faid Rectories to
 ‘ Spiritual Ufes, defires to have
 ‘ all the Sales, Gifts, and Grants
 ‘ made to him of thofe things,
 ‘ and all the things in the faid

‘ Instruments and Documents
 ‘ contained, for the better cau-
 ‘ tion, specially and exprefly to
 ‘ be approved and confirmed :
 ‘ And besides, hath humbly
 ‘ supplicated to Us, That of A-
 ‘ postolical Benignity we would
 ‘ vouchsafe to provide for the
 ‘ Indemnity and Quiet of him
 ‘ and his.

The
 Pope's
 Dispen-
 sation
 and Ab-
 solution
 from Ec-
 clefias-
 tical Cen-
 fures.

‘ Therefore We, who admit
 ‘ to the favor of our audience
 ‘ the prayers of those devoted to
 ‘ Us, and Our foresaid See, quit
 ‘ the said *Will.* from all Excom-
 ‘ munications, Suspensions, In-
 ‘ terdicts, and other Ecclesia-
 ‘ stic Sentences, Censures, and
 ‘ Punishments, either by Law,
 ‘ or from any man, upon any
 ‘ occasion or cause produced,
 ‘ (if he be by any of them any
 ‘ ways tied in consequence of
 ‘ any effect of these presents on-
 ‘ ly) by the tenor of these pre-
 ‘ sents absolving him, and judg-
 ‘ ing him to be absolved. Being
 inclined

' inclined by those supplicati-
 ' ons, by Apostolical Authori-
 ' ty, by these presents do per-
 ' petually approve and confirm
 ' all the Sales, Grants and Gifts
 ' afore said ; likewise all the
 ' Receipts and Procurements of
 ' the Possessions, and the retain-
 ' ing of them ; and, as they con-
 ' cern them ,all & each singular
 ' other matters, in all the In-
 ' struments, Documents, and
 ' other Writings, and things,
 ' contained in the foresaid Let-
 ' ters of the said *Reginald* the
 ' Cardinal ; and to them do add
 ' the strength of a perpetual
 ' and inviolable firmness, sup-
 ' plying all and singular defects
 ' of Law or Fact necessary to be
 ' expressed, if by chance any
 ' happen to intervene in them ;
 ' and discerning them inviolably
 ' to be established, without any
 ' scruple of conscience ; as also
 ' by the said *William Peters*, and
 ' Bishops, Chapters, Abbots,
 ' Priors,

186 Assurance of Abby=Lands.

‘Priors, Prioreffes, and Con-
 ‘vents, and others, which these
 ‘any way concern, or may con-
 ‘cern for the future, according
 ‘to the tenor of the Sales,
 ‘Grants, and other Dispositions
 ‘made upon them, in all things
 ‘and by all means perpetually
 ‘to be observed; and so to be
 ‘judged, and ought to be defi-
 ‘ned by all Judges, and Eccle-
 ‘siastical and Secular Comissa-
 ‘ries enjoying any Authority;
 ‘taking from them and every
 ‘of them every Faculty and
 ‘Authority of Judging and In-
 ‘terpreting otherways, and ma-
 ‘king it void and null, if upon
 ‘the premises, by any one by
 ‘any Authority, knowingly or
 ‘ignorantly, it happen to be
 ‘attempted.

The
 Pope’s
 Com-
 mand to
 Bishops
 to de-
 fend Sir
Will. Pe-
ters
 Right.

‘Wherefore by Apostolic
 ‘Writ We command Our Ve-
 ‘nerable Brothers the Bishops
 ‘of *London, Exeter, and Pisauria,*
 ‘that two or one of them, or
 ‘by

‘ by another or others ; these
 ‘ present Letters, and whatever
 ‘ is contained in them , when
 ‘ and where there is need, and
 ‘ so often on the part of *Willi-*
 ‘ *am Peters* and the Heirs
 ‘ afore said, or any of them, it
 ‘ be required, solemnly to pub-
 ‘ lish, and assisting them in the
 ‘ premisses, with maintenance
 ‘ of an effectual Defence , by
 ‘ Our Authority they perform
 ‘ it, to make them and every of
 ‘ them enjoy them peaceably,
 ‘ not permitting any of them
 ‘ by the Bishops, Chapters, Ab-
 ‘ bots , Priors , Prioreesses , or
 ‘ Convents, or any other, con-
 ‘ trary to the tenor of these pre-
 ‘ sents, in any wise to be molest-
 ‘ ed, vexed, or disturbed ; in-
 ‘ flicting upon all contradicters
 ‘ and Rebels , by Ecclesiastical
 ‘ Censures, and Money-mulct,
 ‘ at their pleasure ; punishments
 ‘ to be applied, and by other
 ‘ opportune remedies quieting
 ‘ them ;

No Reli-
 gious to
 molest
 him.

‘them ; postponing all Ap-
 ‘peals, and by repeated instan-
 ‘ces aggravating, and (if need
 ‘be) calling in to this purpose
 ‘the aid of the Secular
 ‘Arm.

The
 Clause
 of *Non*
obstante.

‘Notwithstanding any here-
 ‘tofore sent Apostolic Consti-
 ‘tutions and Ordinances, of
 ‘what Kind soever, or by what
 ‘other firmness corroborated
 ‘Statutes and Customs contra-
 ‘ry thereto whatsoever ; or if
 ‘it be indulged from the said
 ‘See, to Bishops, Abbots, Pri-
 ‘ors, Priorelles, or by any o-
 ‘ther in common or separately,
 ‘that they may not be Inter-
 ‘dicted, Suspended, or Excom-
 ‘municated by Apostolical
 ‘Letters, not making full and
 ‘express mention word by
 ‘word of the said Indul-
 ‘gence.

‘Therefore it shall not be
 ‘lawful for any man whatsoe-
 ‘ver to infringe or contradict
 ‘by

‘by any rash attempt, this
 ‘writing of ours, of Absolu-
 ‘tion, Approbation, Adjection,
 ‘Supplement, and Command.
 ‘If any therefore presume to
 ‘attempt this, let him know,
 ‘that he shall incur the Indig-
 ‘nation of the Omnipotent
 ‘God, and of the Holy Apostles
 ‘*Peter and Paul.*

‘Dated at *Rome*, at *St.*
 ‘*Peters*, the Year of the Incar-
 ‘nation of the Lord, 1555.
 ‘the 4th. of the Kalends of
 ‘*December*, the first Year of our
 ‘*Pontificate*, 2 and 3 *Philip* and
 ‘*Mary.* *Subsigned Beltradius.*

From this Bull we may learn Observations
 there was a General Confir- from
 mation by Pope *Paul* the 4th. this
 of Cardinal *Pools* Assurance of Bull.
 Abby-lands, and it is as cer-
 tain as any thing can be, to one,
 that hath not seen that Bull,
 which was sent to Absolve the
 whole Kingdom; that it was
 as full in the same or such like
 expres-

* I must own the favor of Dr. Bernard for the loan of this rare Book.

(i) *In præfatione Libri de vitâ Cardinalis Poli Imp. Venetiis 1563.*

expressions as are usual in Alienation of Church-lands, Dispensations, or Absolutions, as were requisite, or the desire of the Interested persons security could expect, since we find, by this to a particular person, what care was taken about securing them.

In further confirmation of this give me leave to acquaint you what * *Andreas Duditus* Writes on this Subject, whose Testimony is the more Authentic, in that he not only Translated out of *Italian (i)* into Latin, the Life of Cardinal *Pool*, (Writ by *Becatellus* Arch-bishop of *Ragusa*) but added several things of his own knowledg, and by the Information of *John Baptista Binardus*, who were both with the Cardinal in *England*.

The 3^d. proof.

His words, I render thus into English, He (*viz.* the Cardinal) *omitting nothing which*

which might conduce to the compleat restoring of Piety, and the repair of the Ruins of the Church, made in late times: Dealt with the Queen, (k) that she should restore to the Church the Goods which Henry her Father, by force had taken from it, and had Annexed to the Revenue of the Crown, and had Enacted them to be the Rights and Possessions of the Crown. Concerning this he sent an Exhortation to the Queen, excellently penned: Nor did the Queen suffer her self long to be intreated, but laying aside all delay, dismissed all, and permitted them to be disposed of at the Will of the Roman Bishop and his Legat. Which Goods Pool (having first deliberated the matter with the Bishops) so appointed and distributed to every Church, as might be most expedient to encrease the Worship of God, and Establish the Ecclesiastic State, and these, were said to be almost

(k) *Illud etiam agere cum Regina Instituit ut quæ Bona, Henricus Pater, Ecclesie per vim adempta, ad Regia Vexigalia adjunxerat, ac Regii omnino Furis possessionisque esse decreverat, ipsa Ecclesia redderet*
pa. 32. B.
 All our Authors say, that the Queen her self first designed this Restitution.

the

This was much less than our Author mentions. *the half of the Fruits, which in the former more flourishing times the Ecclesiastics had received.* Now mark what follows.

(1) *Ac ne qua Turba excitaretur, placuit, consentiente Pontifice, nihil de reliquis bonis quæri quæ passim multi possidebant,* But (1) least troubles might be raised, it pleased the Cardinal, the Pope consenting, that nothing of the rest of the Goods (*viz.* Moveable and Immoveable) should be enquired after. But to be left at Liberty to all to do with them what every one willed.

sed liberum omnibus relinqui, id agere quod quisque veller.
Id. pa. 32. B.

The 4th. proof. The whole matter further appears in the Decrees of the Cardinal, for the Reformation of England Anno 1556. for in the 10th. Decree, wherein any future Alienation of Church-lands is prohibited, this exception is annexed in these words.

(m) Those

(m) Those things always except- (m) Ex-
 ed, which concerning Ecclesiastic ceptis ta
 Goods, before time taken from the men semp
 Church, by Apostolic Authori- is, quae
 ty now are constituted, from circa bona
 which by this Decree they (viz. Ecclesi-
 the Cardinal and the Clergy astica,
 met to appoint these Decrees) ante ab
 will no ways derogate. Ecclesie
 ablata,
 Jam Au-
 toritate
 Aposto-
 lica con-

stituta sunt. Quibus, per hoc nullo modo derogari Vo-
 lumus. Labbei concil. Tom. 14. fol. 1753.

SECTION. X.

The Application of what hath
 been offered towards the
 Assurance of Abby lands to
 the present Possessors.

I know nothing can rational- Objecti-
 ly be urged now against on.
 the security, but that either the
 Pope hath no such Power of
 dispensing with what is obtain-
 ed by Intrusion, or that what
 O one

one Pope doth, another Succeeding Pope may disannul, especially where so great concerns of the Church may invite to it.

Answer-
ed.

As to the first, whatever Opinion hath been or is held by some, of the Popes want of Power to dispense, it is most evident, that *de facto* for many 100 of Years they do and have dispensed with Canons, &c. and such Dispensation is looked upon by all of the Roman Catholic Communion to secure, not only their Title in all Ecclesiastical Courts, but likewise it removes all scruples of Conscience.

I shall give you the resolution as to this particular, of an

(a) Rebus.
Jus de pa-
cis in po-
sessoribus
tit. 2. 9.
a. 256.

Author. (a) beyond exception, The question he proposeth thus, *Quid si violentus petit à Papa sibi confirmari Beneficium per vim obtentum, & Papa hoc facit, & postea possidet per triennium,*

&

& ultra, an possset molestari?

After he hath argued in the negative, he thus determines it. *Quod si Papa ex certa scientiâ, de novo concederet Invasori, expressa habita mentione Intrusionis & violentiæ, videtur illam violentiam remittere, & de novo conferre, nec obstat quod violentus semper potest molestari. Verum est* (says he) *non purgatâ violentiâ: Sed hic purgavit violentiam Impetrando à Papa, ergo non amplius dicitur violentus, nec Intrusus, quod notandum.*

The summ of which is, that it being questioned whether a violent Possessor of Church-lands, desiring of the Pope to confirm him in his Benefices, obtained by force, and the Pope do it, and after the Intruder Possess it for three Years or more, whether such an one can be molested, viz. Ejected by course of Law?

A violent Intruder may be dispensed with by the Pope.

His answer is, that if the

Pope on his certain knowledg grant the same anew to the Intruder, and violent Possessor, it seems the violence is remitted, and the thing is granted anew. Neither, saith he, doth the General Rule hold good in this case, that the violent Intruder may always be molested: For that is only true where the violence is not purged, but here the violence is purged by obtaining the Popes Grant; therefore he is no more to be called a violent Possessor or Intruder, which, saith he, is to be noted. By this you see a dispensing Power is owned.

Objecti- on. I know this is spoken of Church Livings Possessed by Church Men; but here you will say are Church Lands Possessed by Lay men which extremely alters the case.

Answer. In Answer to which, all that I have in the last two Sections discoursed, proves it as applicable

cable to our case ; for if the Popes Authority be good in any case, where the necessity of the matter was so urgent in the Opinion of his Holiness and all Roman Catholics, that the Reconciliation to the Roman Catholic Church was to be preferred before the comparatively few Religious enjoying their Possessions, I suppose it is good here.

How much in all cases the public is to be preferred before the private, appears in the resolution given by a Learned (b) Civilian thus, we are to know, saith he, that there is a Superior Law that the public Society of Men be conserved ; and it is an Inferior Law, that right shall be done to every one : When this Inferior Law therefore cannot be preserved, without the violation of the Superior, the Inferior Law is neglected, that

(b) Joa-
chemi
Mynsin-
geri
Comment.
in Instit.
lib. 2.
Tit. 16. de
usucapions
n. 20.

128 Assurance of Abby-Lands.

the Superior may be fulfilled, viz. that the public good and tranquillity be conserved, and there be an end of strife.

So in another case the fore-cited (c) *Rebuffus* saith, *this is Introduced for public good, lest suits about Benefices should be Immortal, and for the ease of the Subject, lest he should Eternally doubt of his right.*

Alcuin's Opinion rather to dispense with payment of Tithes than hinder Pagans to turn Christians. This calls to mind what *Alcuin* the great English Dr. and Chaplain to *Charles* the Great, writes to him concerning the *Hunns* and *Saxons*, who being Conquered by the Emperor, had lately received the Christian Faith; *Alcuin* there adviseth the Emperor, that it were better for the benefit of the Christian Faith, not to impose the payment of Tithes upon them. He saith, we know that Tything of our Substance is very good, but it is better to let that go, than lose

lose our Faith, we our selves faith he, nourished and taught in the Catholic Faith, scarce consent to pay full Tythe of our Substance; how much less can we expect, that their tender Faith, and Infant condition, and covetous minds, will consent to such a liberality.

Here you see he adviseth rather to preserve them in the Catholic Faith, than have them abandon it by exacting such payments.

I leave it to your self to apply it. I no ways meaning to compare Possessors of the Church-lands in Queen *Maries* Days, to a People newly Converted from Paganism; but only to let you see in that Learned Mans Opinion, how much the retaining them in the Catholic Faith was to be preferred before the exacting of Tythes.

I come now to the last re-

200 Assurance of Ably Lands.

Last
Objecti-
on. maining Objection, that by
the Revocation of former Popes
Grants, and Decrees by Suc-
ceeding Popes, and by their
non-obstantes of Canons, &c.
You see not why a Pope may
not publish a Bull, if any such
Juncture of Affairs should be,
that it was like to be obeyed,
to recall the Acts of *Julius*
the 3^d. and *Paul* the 4th.

Answer-
ed.

To this I Answer, that
where ever Instances of such
things can be produced; It is
where some few only have
been concerned, some Orders
have degenerated from their
first Institution: Where some
public utility over-ballanced
the private injury; where the
Inconveniency of continuing
former Grants was much grea-
ter than would happen by the
rescinding of them; where the
end and moving reason why a
former grant was made either
ceased, or was no more of use;

or

or where without passion private ends intrigues or designs, the matter to be revoked was by all un-interested persons thought fit to be disannulled, but our case is far otherwise.

For as to the business of Ab- In the
by-lands, whatever Reasons cases of
induced the Pope to confirm our Ab-
them in the hands of the Pos- by-lands
sessors at the first, will be a Re-
much more now, since be- sumpti-
sides the disturbing the Peace on is not
and Tranquility of the King- practi-
dom, and the great confusion, cable.
that would arise by reason of
the Inextricable Contracts,
and Dispositions, there will
now be the greatest Injustice
committed by such a Re-
sumption; since it is appa-
rent, that the number of the
Purchasers were few Compa-
ratively at the first, and they
were only such as were for the
Reformation, whereas since
that

that time many Catholicks (by the reliance upon the Legal securities, and the Confirmation of the Pope) have been induced to purchase these Lands, which otherwise they would never have done: And will it consist with any Pope's Interest to take advantage of such as were thereby ensnared?

The Religious
Non-
claim, &
their offer to
release
all right
or claim.

Besides, who are they that can lay claim to these Lands? The Religious had no Heirs, and I have seen it under the hand of the Reverend Superior of all the English Benedictins, that the Superiors of the Benedictins offer to give it under their hands and seals, and serious protestation, that they have no Right, nor ever intend to lay any claim to the Possessions belonging to their Order here, and given by the Parliament to the Crown.

That the Act of Confirmation of these Lands can never be attempted

Assurance of Abby-Lands. 203

attempted to be revoked by a- No Eng-
ny English Parliament, tho' lish Par-
their majority should be *Roman* liament
Catholics, (which in it self is will at-
such a monstrous *postulatum*, as temptit.
sure no *Protestant Unbeliever* can
swallow) will appear mani-
festly to any that will con-
sider, that when it could not be
effected in that Age, when some
of each House were alive, who
knew the Lands; and the inex-
tricable Confusion that then it
was thought it would bring up-
on Purchasers, was sufficient to
hinder the Houses and the Con-
vocation to think it a work fei-
zible, when it may be the loss
would have fallen upon those
who had been most instrumen-
tal in the Subversion, what
must we think now of the diffi-
culty of separating the Sacred
from the Profane? which I can
compare to nothing more re-
semblingly, than the difficulties
some

some Philosophers suggest in apprehending the Resurrection of our Bodies, by bringing again these individual Atoms which were once part of them, and have been exhaled, or have been assimilated into the bodies of Fishes or ravenous Beasts, or converted into dust, and are dispersed into various Regions. Till therefore we can be sure of such an Omniscient Power in a Parliament, as can know the distinct Lands that once belonged to every House; and so Omnipotent, as can disengage them from Lay-fees, (they are not only soldered to, but *per minima* mixed and incorporated with) and such a self-denying Parliament as will part with their Inheritances, Entails, Settlements, Mortgages, and Purchases, upon some peoples suggesting a Sacrilege to them, (not believed by themselves or

Catholics.) I say, till all these, and a great many other difficulties can be solved, I think the Possessors of Church-Lands may rest secure in their Titles.

I pray therefore, *Noble Sir*, Those suspect all those that suggest such doubts to you, as men that have most wicked aims to alienate the affections of the Subjects from our Gracious King, who I am well assured desires to give all his Subjects satisfaction in this particular, and look upon them as concerting with utter Enemies to Monarchy, and such as would be working us, by such unreasonable Jealousies, to a temper fit for some greater mischief, and who have such an envious canker'd disposition, that, tho' they believe not one syllable of what they publish on this Head to be true, yet studiously endeavor to spread abroad the suspicion, for

Those
that suggest
these
Jealousies,
to be suspected.

no other end than to bring an Odium upon the King, who hath a greater care for preserving every man's Property, and that his People may live in Peace, Freedom, and Plenty, than the best of these Calumniators; who, if they had power, would be the first that would be for resumption of Crown, Bishops, Deans and Chapters, and other Lands, as they were during the Usurpation.

F I N I S.

E R R A T A.

P ag. 7. lin. 6. for Foretakers, read *In-*
truders. p. 15. l. 4. for *Prætorix*, r.
Prætorio. p. 23. l. 7. dele *and.* p. 30. l. 10.
 for want, r. *wars.* p. 32. l. 3. for 4th, r. 2d.
 p. 34. l. 10. for This, r. *The.*

T *He Excellency of the English Mo-*
narchy; A Treatise useful to
 all persons that are desirous to know
 the constitution of the Government
 of *England*, may be had (in Quires,
 or Bound) at the Author's House at
 the Iron-Balcony in *Leicester-street*
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It is to be observed that the
 names of the persons who
 have been mentioned in the
 preceding pages are not
 always in the same order
 as in the original.

The following is a list of the
 names of the persons who
 have been mentioned in the
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THE

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AN IMPARTIAL
VINDICATION
OF THE
Clergy of England.

IN A
LETTER to a FRIEND,
IN WHICH
Are Intermixt several Passages, which
may serve as a Reply to
Dr. Owen's and Mr. Baxter's late Answers
TO
Dr. *STILLINGFLEET's* SERMON,
Entituled the
Mischief of Separation.

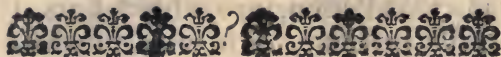
By a Reverend Divine of the
Church of England.

LONDON, Printed for *Randal Taylor*,
near *Stationers-Hall*, 1680.

AN IMPARTIAL
 VINDICATION
 OF THE
 Clergy of England
 IN A
 LETTER to a FRIEND
 IN WHICH
 An Answer is given to several Passages which
 may serve as a Reply to
 Dr. Stillingfleet's and Mr. Tillotson's late Answer
 TO
 DR. STILLINGFLEET'S SERMON
 Entitled the
 Necessity of Separation.

By a Reverend Divine of the
 Church of England.

LONDON, Printed for Randal Taylor,
 near St. Dunstons-Hall, 1683.



AN

Impartial Vindication

Of the Present

CLERGY

OF

ENGLAND.

S I R,

IT being the currant Humor of this Age, and innocent enough, for Men to communicate their Minds to the Publick in long Letters, written as to private and particular Friends; I have thought fit, at this time, to comply therewith, and have accordingly made

B bold

2 *An Impartial Vindication of*

bold to single out your Self for that judicious Person, into whose Ears I would presume, as it were, to whisper, what I care not if all the world should hear.

Having been always averse from making Letters by *Creation*, or out of Nothing, (like idle Visits, consisting of meer Compliments, and *How-do-yees*) I have chosen to my self a seasonable Subject to be the matter of this Letter, namely, Some modest Reflections, upon those immodest Ones, which have been almost daily published against the present Clergy of *England*, as if they were like *Jeroboam's* Priests, viz. of the lowest of the People; or like *Jonas*, who ran to *Tarshish*, when God bid him go to *Niniveh*: And as if for their Sakes, and by their Means, all our Storms, and Tempests were raised.

So it is, That if the right Reverend Bishops, happen to do, or say any thing in Parliament, whereby the Popu-

Populacy are displeased, (who, doubtless, are very incompetent Judges of their Actions) forthwith the whole Clergy is run down with Noise, and Clamor, as if a *major*, or sometimes but a *minor* part of the Bishops, were such *Common Persons* and *Representatives* of all *English Clergymen*, as the first *Adam* was of all his Posterity, and must necessarily be involved in their guilt, if they should fall from their Innocency; and for whose *eating sowre Grapes*, (if they should chance to eat any) *all their Childrens Teeth must be set on edge*: Whereas it is evident, that Bishops sit not in Parliament, in any other than a *Personal Capacity*, and private Ministers are no ways accessory to what they do.

This I mention, because the late Votes, and Transactions of some of our Bishops in the last Parliament, (disgusted by many who could make no judgment, whether they did ill or well) seem to have been one great

4 *An Impartial Vindication of*
Cause; why some have, ever since
that time, used their utmost endea-
vors to make all *Churchmen* as con-
temptible, and as hateful, as ever they
could. Whereas it may be said, *What*
have these Sheep, or rather *Shepherds*
acne, that they should be made as
the off-scouring of all things?

'Tis not the roaring of the Sea, or
noise of the Waves, I mean the Out-
cryes of the ignorant Multitude,
that can demonstrate the Fathers of
the Church to be Blame-worthy,
there needeth better Proof than so;
for did not that sort of People, when
time was, cry out against the Best of
Men, *Crucifie him*, *Crucifie him*?
Was that *Vox Populi*? To be sure
that was not *Vox Dei*; neither is
that *Vox Populi* (truly so called)
which doth at this day run down
the *Clergy*, but only a great *Eccho*
from the loud noise which some Po-
pular Demagogues do make, who
are oft-times mistaken in their judg-
ments, and to be sure were much
besides

besides the *cushion*, when they put a very wise man besides the *Chair*, and anticipated another into his room and right, who serv'd them afterwards, as the Stork serv'd the Frogs, who chose him to be their King, rejecting the quiet Beam which came down from *Jupiter*. But to proceed, Is it reasonable or just, That People should pass a Sentence of Condemnation upon those Persons, or Actions, of which it is impossible for them to make a judgment, any more than the Blind can do of Colours, or Deaf Men of Musick: 'Tis yet further unjust and unreasonable, That the real, much more that the but supposed and suspected miscarriages of Bishops, should be imputed to the whole Clergy, as it would be that all the Lawyers in *England* should be censured, in case a *minor* or *major* part of the Reverend Judges should seem to fall into a any *Præmunire*. Is it not a sign that mens fingers do itch to be falling out

6 *An Impartial Vindication of*

with the Clergy, (upon such grounds, and for such causes as shall hereafter be mentioned) when because they are jealous, and but jealous neither, that ten, or say twenty Bishops. have not done as they ought to do in some intricate, and mysterious Affairs of Parliament , (as to which things every of them ought to satisfy his own Reason and Conscience, and others charitably to judge that he has done so) presently ten or twenty thousand men of the Subordinate Clergy (for surely there are so many at least in Holy Orders) are traduced and railed at, though they were never consulted with about any of those matters, or so much as privy to them? Surely so much of Malice and Bitterness, as the Language given to the Clergy at a late Election of Parliament men, did import, could, not be the meer overflowing of the peoples wrath or gall upon the inferior Clergy, for the supposed Oversight of the Superior, but
must

must spring from some other Fountain, else the Rabble had never called them (as we find in a printed Answer to a Book call'd, *The Essex Excellency*, they did) *Dumb Dogs, Dark Lanthorns, Baal's Priests, Damn'd Rogues, Jacks and Villains, the Black Guard, the Black Regiment of Hell, the Devil sent them, and to the Devil they would go.* *Horresco referens.* More is there related, but I have not the heart to tell it. They could never think poor harmless Countrey Ministers, who spend almost all their time in their Studies, drawing Lines like *Archimedes*, when *Syracuse* was taken, and never meddle or make with States-matters, (and have scarce heard of any thing but His Majesties Restoration) worthy of such keen and killing Invectives, only because the Reverend Bishops did Vote in Parliament according to their own discretion, not altogether so as they would have had them. Bold Age we

live in, when every Mechanick Man thinks himself wiser than the Fathers of the Church, and Peers of the Realm, and presumes to *condemn* their persons and actions, which I had almost said are above them even to *commend* and *justifie*, because above them to meddle or make with. A womanish affectation some Men have to be guiding and governing them, whom God hath ordered to be their Guides and Governors. This was the last pretended reason of the Peoples displeasure against the Clergy, but that cannot be the bottom of the business, being so weak a Reason, that one would wonder they were not ashamed to pretend it; sith the *pretended* Reasons of bad Actions, are generally more fair and plausible, than the *intended*, and true Reasons were. The rest of their Reasons they conceal for the present, and I am always mistrustful of conceal'd Reasons; for if they were not stark naught, why should they hide their heads,

heads, or fear to see the light? But, Sir, the true Core of the business, I doubt not but I shall come at by and by.

Mean time, Sir, it is convenient for me, to give your Worship an account what method I have taken in this Epistolary discourse, that you may have a kind of *Synopsis*, or brief prospect, what you are here to expect; *viz.*

First, An account of the true causes of that great enmity which is at this day in the People against the Clergy of *England*; which are of two sorts, *viz.* either from *without*, or from *within*: From the variety of their Enemies *without*, of which I shall enumerate 12 or 13 several sorts; or from *within*, which relate to the failings, and miscarriages which are (whether justly or unjustly) charg'd upon them, of which I shall first and last enumerate as many.

That which I do next, is to take
in

10 *An Impartial Vindication of*
in hand a discourse of the great *sin-*
fulness, and spiritual *danger* of abu-
sing; vilifying, and exposing the Mi-
nisters of the Gospel, which will
help to stop the mouths of all *Con-*
scientious persons that have been
drawn in to be *Fellow-clamorers*
with others.

Then as for People of no Con-
science or Religion, I have used di-
vers Arguments of another nature
to bridle their Tongues, and Pens
from falling foul upon the Clergy of
England, which I had proved before
to be as truly Ministers of Christ,
and of his Gospel, as any ever were,
are, or shall be in the world.

Lastly, I have taken the liberty,
which useth not to be grudged to
men that are in years, and full of
days, *viz.* To tender my humble and
heartly Advice, onely to the Younger
sort of Ministers, (though in the
hearing of all) for with the Graver
sort I would not make so bold, (they
are more able to instruct me, than I
them)

them) how they may so demean themselves, as to *put to silence the clamorous ignorance of foolish men*; how to gain to themselves, and to the Church of *England, Beauty for Ashes*; and *the Garment of Praise*, instead of the Spirit of Reproaches, and Contumelies, wherewith they are now vexed and persecuted, Judge you, Sir, whether the design be good or no, I thank God I am conscious it was so intended, and by the blessing of the Almighty may it so prove in the event.

Sir, You will find me throughout all this long Epistle, carrying, as it were, a pair of Scales or Balances in my hand, in design to deal equally and impartially betwixt *Plaintiff* and *Defendant*, the Accusers and the Accused; and demonstrating that I still retain something of the Spirit, due to the Office and Employment which above thirty years since I was exercised in, *viz.* that of a *Moderator*. Whil'st I see the world so mad
upon

12 *An Impartial Vindication of*
upon *Extremes*, and the Church so
ruined by them, let me rather perish
temporally, than forsake the Post, at
which I have posted my self; *viz.*
Christian Equanimity and Modera-
tion.

I foresee, dear Sir, that this my
Letter, will stir up various and con-
trary Passions and Affections in you;
one while you will be full of *grief*;
viz. when you read the *Pathologi-*
cal part of it, representing the bleed-
ing wounds, and doleful bruises of
the Church, beaten Black and Blue
by her implacable Enemies. After-
wards you will be refresh'd again,
and fill'd with joy, when you shall
read that part of it which is *Thera-*
pentical, and *Prophylactical*, where-
in direction is given for healing the
wounds of this our Church, and pre-
venting the like for time to come:
For verily (at leastwise so I hope)
there is Balm in Gilead, there are
Physicians there, that the health of
the daughter of our people may be
re-

the present Clergy of England. 13
recovered, (alluding to *Jer.* 8. 22.)
at which words, methinks Sir, I see
you leap, as *John the Baptist* did in
his Mothers womb, at the Salutation
of *Mary*, *Luk.* 1.

I shall begin, as Anatomists use to
do, with the lower parts of the
body, (the *abdomen*, &c.) *ad re-*
movendam sentinam, that the worst
work may be first over; I mean,
with an account of that unpleasant
Subject, *viz.* how it comes to pass,
that so many odious Reflections
have been, and from time to time are
made upon the Church of *England*,
so as hardly worse could have been,
had she been the *Whore of Babylon*,
the *Mother of all Abominations*,
which is the character due to the
Antichristian, commonly understood
to be the *Romish Church*, and not the
Reformed Church of *England*.

Searching into the true causes of
this Calamity, I have done wonder-
ing at it, since I have considered how
many

14 *An Impartial Vindication of*
many Sorts and Sects of Men are oblig'd by their *Principles*, or *Practises*, or both, to be the profess'd Enemies of the *Clergy of England*; which Clergy, take them one with another, consists of as learned Men, as good Livers, and as able Preachers, as any Reformed Church can shew. But it is their unhappiness (together with other sober Persons in the Nation) to be surrounded with *Atheists*, *Hobbiſts*, *Infidels*, *Debauchees*, *Enthusiasts*, into which number I reckon the *Paralytical Quakers*, *Antinomians*, (though under other Names, and in Masquerade) besides such as have been *Purchasers* of Church Revenues, and are now dispossessed; multitudes that have been prejudiced by their Education against Episcopal Government; not a few disobliged by having been removed from their *Quondam* Livings, and Publick Employments; and lastly, the *Goliath*, and most formidable of all our Enemies, next our *Sins*, and the Devils
in

the present Clergy of England. 15
in Hell, viz. the *Papists*, who compass
us about like Bees, but in the Name
of the Lord we shall, I will not say
destroy them, but, I hope, get the up-
per hand of them.

I. *Atheists* must needs hate the
Clergy of *England*, because they
have and do Preach, and Print, with
great strength of Reason and Argu-
ment, as ever Men did, against their
Tenets, demonstrating the Being of a
God, and the Doctrine of Divine
Providence.

II. *Hobbits* must needs hate
them, because they do constantly re-
present God an incorporeal Being, in-
finite in all spiritual Perfections, *Ex.*
Gr. Holiness, Justice, Truth, Mercy
and Goodness (and not all Power,
Will and Sovereignty) even so as he
hath represented himself to us in his
Word, rendering him not only *for-*
midable, but *amiable* in the eyes of
Men, an Object as much inviting
their

16 *An Impartial Vindication of*
their love, hope, trust, and delight;
as their fear and dread : neither can
they forgive them their continual
pelting in Press and Pulpit at their
Leviathan.

III. *Infidels*, or those who deny
the Doctrine of our Saviour, must
needs hate them, because no Men
have preached and written more ex-
cellently than they, for the *Truth*,
Excellency, and *Reasonableness* of
the Christian Religion : Witness ma-
ny Treatises, too well known for me
to name.

IV. *Debauchees* must needs hate
them, because they preach and write
so much for the *necessity of good*
living, cry up *Virtue*, and cry down
Vice.

V. *Antinomians* must needs hate
them, because they so much press
the necessity of the *Moral Law*, as
the Rule of Gospel Obedience; dis-
course

course so much of *Moral Honesty*; call that Faith Presumption, which doth not produce good Works; and insist so much upon Christ his being *the Author of eternal salvation only to them that obey him*, because they harp so much upon those words of St. James, *Faith without works is dead, even as a body without a soul*. Yet withall they own; that Works without Faith avail nothing, because *without Faith it is impossible to please God*.

VI. They who have suckt in Prejudices against Episcopal Government, as with their Mothers Milk, and have been Catechiz'd from their Childhood, as if Bishops were limbs of Antichrist, must needs be Enemies to the Clergy of *England*. Now certain it is that there are a great many such, who talk much of Antichrist, and that this and that is Antichristian, not knowing what they say, or whereof they affirm, who

make a great Hue and Cry after Antichrist, and yet would not know him, if they met him in their dish.

VII. They must needs hate, at least, the *Dignified* Clergy of *England*, who have formerly enjoy'd their Lands, by Purchase, or otherwise, and are now dispossessed. Could they pull down the Clergy; would they not hope to be restored to their *Lay Bishopricks*, *Lay Deaneries*, *Lay-Prebendships*? And how much better they would become those Places, than they who now enjoy them, let all the world judge.

VIII. You may easily imagine that the *quondam* *Publick Preachers*, many Hundreds in number, who were cast out of the houses, Pulpits and Livings which they formerly enjoy'd, and have many of them been exposed to great want and hardship, have some of them no great kindness for the Clergy of *England*, unless it be
for

for some few amongst them, whose extraordinary Piety, Parts, and Candor, do command and compel every good mans love and honour.

I X. *Proud and Ambitious Men*, who have no part or lot in the Church themselves, cannot choose but hate Clergymen, because they fill up those places which they themselves could wish for, and do seem to themselves better to deserve; the *pith and marrow* of which places they could like well, though the hard *Bone*, I mean the invidious Names and Titles whereby they are call'd, they would not care for.

X. Men of an *Evil Eye* must needs hate the Clergy of *England*, because they *envy* what they enjoy and are ready to cry out, *Quorsum hæc Perditio?* Why are all these good things wasted upon these Men? Would not a *Bishoprick*, or *Deanery*, I mean the Revenues of it,

be much better bestowed, if clipt or split into a great many *Augmentations*, as into so many Splinters, every one of which would be a great help to a poor Minister? Not considering that whilst Men are Flesh and Blood, they that govern others, must needs enjoy greater Plenty, Splendor, and Prosperity, than they generally do who are Governed by them, or else their Authority will be despised; as also that the care and pains of Governing well, deserves a good Reward. Is it not a most unreasonable thing, that Ministers who have by great industry attained to what they have, and do generally spend the greatest part of their Lives under slender circumstances, if they come to be handsomly prefer'd when they are old, though thereby a great and unavoidable charge is brought upon them, to maintain the Honour and Dignity of their places, which are theirs neither, but for the little remnant of their Lives, shall be

noto-

notoriously envied, and maligned, whilst Nobles and Gentlemen, whose perpetual Revenues to them and their Heirs, descending upon them by Birth, are far greater than theirs, are not grudg'd what they have, but Men say in effect, *Much good may do them*, (which practice I commend;) in the mean time he that swallows a *Bishoprick*, or but a good *Deanery*, how many are there that could almost eat him for so doing? or could wish, I was about to say, that it might choke him?

I hear no man repine and grumble at the great wealth of *Lawyers*, the tythe of whose Estates possibly is not to be found amongst all the *Clergy of England*, and yet it is well known they get their money with much more ease than Divines do; which I speak not, that I would have them, or thriving Men of any ingenious Profession *envied*, but to shew the unreasonableness of Men in maligning the *Clergy* for what they get

22 *An Impartial Vindication of*
and enjoy, who possibly one with another, are not worth so many *Hundreds per Annum*, as the *Lawyers* are worth *Thousands*.

XI. As *Envious*, so likewise *Covetous* Men do, and cannot but hate the *Clergy of England*, because they are tributary to them in point of tythes. Must those Parsons think to have the *tenth* part of all our Seed, and of all our Labour? Must they *decimate* us? Must we plow and sow, and they reap? Is not this the heaviest part of all the *Mosaical Pedagogy*? Is not this *a Yoke that neither we nor our Fathers could or can bear*? Had they not as good take Tythe of our Hearts-blood, as of our Estates? Thus the Muckworms grumble, not considering that if a Minister have the *tenth* part of their Labour and Seed, they have all of his; and that his Labour, rightly estimated, is greater than theirs. If he reaps their temporal, *they* reap his spiritual good things

things, even *all* that he soweth from time to time; nor yet what St. Paul saith, Gal 6.6. *Let him that is taught in the Word, communicate to him, that teacheth in all good things.* But so it is, that they who ought to love them for their *work*, do hate them for their temporal reward, (which, God knows, bears no proportion thereunto, if they be faithful.) 'Tis not an *Antichristian Clergy*, but *Antichristian Tythes* that Men are offended with. They hate not the *Tythes* for the *Clergy* sake, but the *Clergy* for the *Tythes* sake. They could be willing to hear Sermons, so they might cost them nothing. 'Tis not for fear of *Judaizing*, or complying with the old Ceremonial Law, now abolished, that Men are loth to pay *Tythes*, or *Tenths*, for were it an *eighth*, or but a *ninth* part, in which no smatch or spice of *Ceremonizing* could be supposed to be, that would be counted a greater Grievance; and if the Law had exacted a *moyety*,

24 *An Impartial Vindication of*
that would have been thought five
times worse : Covetous People will
never forgive Ministers the asking of
their Tythes, (which makes *Sic vos*
non vobis, run much in their heads)
how dearly soever they earn them.

XII. Moreover , Men of *Enthu-*
siastical Spirits and Principles, must
needs hate the Clergy of *England*,
because the Clergy hates *Canting* ;
and that Men should talk of Reli-
gion, as if they were in a *dream*, or
in a *delirium* or *phrensie*, as *Enthu-*
siasts use to do. It hath been the
honest and wise endeavor of some of
the most excellent Ministers of the
Church of *England*, especially of
late time, to make the Christian Re-
ligion as *intelligible* as possibly they
could, to fetch it out of the clouds,
to pluck off the vail of darkness
which some had put upon the face
of it, and to give such an account of
those things which it requireth us
to believe and practise, as might
pow-

powerfully captivate the reason of Mankind, and bring it into perfect subjection thereunto.

Whereas the people who are properly called *Enthusiasts*, have a way of discoursing about Religion, so as that wise, and learned Men, can make neither head nor tail of what they say, nor devise for their hearts, what they would be at. Witness the most *nonsensical* confounded Writings of *Jacob Behmen*, (that Father of Nonsense) which sound more like Spells, and Charms, and Magical Expressions, and *Conjuring Mysteries*, than like that Word of God; which is said to be *a light to our feet, and a lanthorn to our paths*. They talk at such a wild rate, as if (as one expresses it) *Nonsense and Impertinency were the onely Nectar and Ambrosia for immortal Souls to feed upon*; or as if no Man could be a true Christian, till he ceased to be a Man; or take up Faith, till he hath laid down Reason. Nay, one says plainly,

plainly, and in Print, *Wouldst thou open the eye of Faith, then shut, or pluck out the eye of Reason.* St. Paul makes no such opposition betwixt *Faith* and *Reason*, yea causeth them to go hand in hand together, when he prayeth, *That God would deliver him from unreasonable men, for all men have not Faith.* Also he calls the Service of God, λογικὴν λατρείαν, i.e. *a reasonable service*; and being such, why may not a rational account be given of it? *Papists* are not more ⁱⁿju^{ri}ous to the People in affording them no Prayers, but in a Tongue unknown to most of them, than *Enthusiasts* are, whilst they speak those things in a known Tongue, which no body can understand. Who so heareth an inexplicable Riddle utter'd in his Native Tongue, is no more the wiser for it, than if it were spoken in a language, of which he understood not one word.

Confident I am, that many *Enthusiasts* do very well know, that they
them-

themselves understand not what they speak. Now whether they think it is possible to make *Sense* of what they say, when they can make none of it *themselves*; or that their chymical *Ears* can extract *Sense*, out of *Nonsense*; or whether they think that is not necessary in order to our edification, that we should understand what we hear, any more than it is conducing to the good effect of a purging Medicine, that the Patient should know the ingredients it is made of; or as if Souls could prosper as well under *Nonsense* as *Sense*, which is, as if a Man should affirm, That the *blackness of darkness* is as fit and proper to conduct a Man in his way and work, as is the brightness of the Sun; or Carrion as good for men to eat, as is the most wholsom flesh. Now I say the men of that complexion, *viz.* who love to amuse the World, and wrap up themselves in clouds, and to whom the words (*Job 38. 2.*) may fitly be applied,

Who

28 *An Impartial Vindication of*
Who is this that darkeneth counsel by
words without knowledge? cannot
choose but bear a grudge to the pre-
sent *Clergy*, because they study *clear-*
ness and *perspicuity* in their reason-
ings, and expressions, not to puzzle,
and confound the *Intellects* of Men,
but to enlighten, convince, and satisfie
them, and to overpower them
with the evidence of *Naked Truth*.

Give me a Religion, or such an account thereof, as is not like the
pure element of fire which Philosophers
talk of, but no man did ever
see it, or know whether there be any
such thing, or what to make of it:
but like those mixt elements of earth,
air, water, and fire here below, which
we see, taste and handle from day
to day, not forgetting how Saint
John prefaceth his Epistle, *Cap. i. i.*
That which we have seen with our
eyes, which we have lookt upon, and
our hands have handled of the word
of life, declare we to you.

The best and ablest Preachers
amongst

amongst us, are for rendering Notions in Divinity as transparent and clear as crystal, but the mysterious, morose *Enthusiasts* would have matters of Religion obscured, as *Statesmen* and *Lawyers* endeavor to conceal their respective Mysteries. I say men of that humor, will never pardon the elaborate perspicuity and clearness of Preaching, writing and arguing, which the *Clergy of England* doth at this day affect.

Provided no man ever take upon him to render a reason of those few things (for there are but few in *Divinity*, which are above the comprehension of reason, *Ex. Gr.* the *Hypostatical Union*, and the *Trinity in Unity*, &c. by how much more reason any man shall Preach, by so much more his Preaching is to be valued: 'Tis said of *Saul* or *Paul*, Acts 9. 22. *That he contended with the Jews which dwelt at Damascus, proving that this is the very Christ.* The Greek word translated *proving*,
is

30 *An Impartial Vindication of*
is συβιβάζων, which signifieth, *for-*
cing their assent by demonstrations,
and undeniable testimonies, compa-
ring Scripture with Scripture, de-
monstrating it by comparing one
Scripture with another, like Artifi-
cers, who being about to compact, or
join, are wont to fit all the parts
amongst themselves, that every one
of them may perfectly agree with
each other. In Acts 18. 28. it is
said of Apollos, that he mightily
convinced the Jews, shewing βῆδεξ-
νῶς, i. e. demonstrating by the Scri-
pture that Jesus was Christ. The
word signifieth to evince, as by
mathematical demonstrations called
βῆδεξις, or to set forth as before
ones eyes, Acts 9. 39. When they
shewed the Coats which Dorcas had
given, the word is ἐξεδείκνυμενοι,
&c. I take these two passages to
have been recorded in honour of
Paul and Apollos. Yea doubtless,
there are no beams wherewith men
can shine, next unto saving grace,
more

the present Clergy of England. 31

more excellent than those of *rectified* reason. *Wisdom* saith *Solomon* (and what is that but improved reason?) *causeth the face of a man to shine.* Well improved *Reason* pulls off the vails, and coverings of Truth, and presents it naked to the World; nor need it fear to do so, for Truth hath no *nakedness* it hath cause to be ashamed of, yea, then appeareth most beautiful, when it is stript most naked. Give me the man that will shew me the bare face of Truth, as in a clear Glass, or Mirror, rather than the dark umbrages and shadows thereof. The lively *images* of things are next to the substance, but the *shadows* thereof (such as follow our bodies-) are next to nothing. Let me always behold God, and Truth, as it were *face to face.*

By this time I have reckoned up Twelve sorts of persons, whose principle and practices, one or both, lead them to hate the present Clergy of
England,

32 *An Impartial Vindication of*
England, which may be lookt upon
as so many several *Causes* of the
Clergy of *England* its being so much
reflected upon, and exposed in al-
most every Pamphlet.

I shall present you, Sir, with but
one more of the Church of *England*'s
Enemies, which you will easily guess
must be the *Papists*. To be sure
they hate the Clergy of *England*
with a perfect hatred. Those Ar-
chers, by their good will, would al-
ways be striking at them with dead-
ly and poisonous Arrows; those
Plowers would always be *plowing*
upon their backs, and making long
their furrows. Methinks I hear
them saying one to another, The
Church of *England*, and the Mini-
sters thereof, are formidable to us as
an Army with Banners. Were it not
for the *Field Army* of the *English*
Clergy, consisting of so many thou-
sands as it doth, well marshall'd, and
disciplin'd men, we would not care a
rush

rush for all the little Guards, and Sentinels, of private Preachers and their Followers, scattered up and down some here, some there, without any common Head or Leader. For how considerable soever they might be if Unanimous, and join'd in one, yet as they are now all in pieces, they are but like an Army already routed, or like the scattered Planks of a ship-wrackt Vessel, which can carry no Guns, and do no Execution.

Moreover, the Clergy of *England*, besides their great Number, as being Ten thousand at least, all united under one Head and Governor (whom we own immediately under God Supreme in all Causes as well Ecclesiastical as Civil) must needs be owned to be considerable with reference to their *Auxiliaries*, viz. the Two Famous Universities, from whence they may have a considerable Supply of able Men, as they shall have occasion. 'Tis also well known, that they are armed with Authority,

D

which

which gives that boldness and courage which Uncommissionated and Self-raised Soldiers use to want. But the main thing is this. The English Clergy consists of a great many Divines of excellent Parts and Learning, who have accurately studied the Controversies betwixt us and them, and are as well able to oppose the Popish, and defend the Protestant Religion, both by Preaching and Printing, as any Divines in the World. They have given us several *Specimens* of their Ability that way, which may bring to our minds what the Israelites said to Caleb, Numb. 13. 31. *We are not able to go up against the people, for they are stronger than we; the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own eyes as grasshoppers, and so we were in their sight.*

Neither is it only the *Numerousness*,

the present Clergy of England. 35

ness, Order, Unity, nor yet the Power and Authority, the Parts and Learning of the Clergy of England, for which the Papists do vie, fear and hate them, (quos timemus facile odimus) but also the Piety, Zeal, Courage and Constancy, though not of all, yet of several of them, who, they make no doubt, would not count their lives dear unto the death, thereby to bear their testimony to the Protestant Religion. 'Tis well known that several of the English Clergy, as well *Bishops* as others, have undergone Fire and Fagot for the Protestant Religion; neither is there any question to be made, but there are several such-like men at this day, who will sooner *burn*, than *turn*, or be made Profelytes to Popery. This account, methinks, I hear some *Papist* giving of their Church, its great enmity to the Clergy of *England*, viz. as being their most dangerous Enemies, and the

26 *An Impartial Vindication of*
greatest Bulwark against Popery that
can be thought of.

1. Sith then the Clergy of *England*
are as Lillies planted amongst so
many Thorns, viz. *Atheists, Infidels,*
Rapists, and the other ten afore-
said; sith they are as a speckled
Bird, having the Birds round about,
against them. No wonder that the
overgorged stomach of the Press,
(for so it is at this day) should cast
up so much filth and dirt in their
Faces.

But, Sir, methinks I hear some
person (I do not mean your self, for
I know the greatness of your love
and respects towards the despis'd
Clergy of *England*) object and say,
Whereas you impute those sharp Re-
lections which are now adays made
upon the Clergy of England, to their
Enemies aforesaid, viz. Atheists, In-
fidels, Papists, &c. Is there not a just
Cause? Are they not slandered with
a mat-

a matter of Truth? Have they not deserved to be as much spoken, and written against, as they have been, &c?

I shall deal frankly with the Gentleman that makes this *Objection*, and grant, That Christ's *Spouse* on Earth, is not equal to his *Bride* in Heaven, that is, without spot and blemish. There are Faults even with Churchmen also: and yet, when that is said, possibly not the tenth part of that blame which is laid upon them, is due to them. He that should paint the Moon as black as a *Negro*, could not justify himself, by saying that she was confessed to have some spots. Some spots she hath, yet take her altogether, Is she not a glorious and useful *Luminary*?

I see the *Objector* would fain be ripping up the Faults of the Clergy. Oh 'tis pleasant fishing (as some do count it) in those troubled waters. *Cham* loves to discover his Fathers

38 *An Impartial Vindication of*
nakedness. Well, pray Sir, let him
say on, and say his worst.

I believe the first thing he will ob-
ject against the Clergy, will be the
Hogan Mogans which some Young
Ministers wear upon their Heads, I
mean their high and mighty Peri-
wigs, which, some say, makes them
look *like an Owl in an Ivy-bush*.
Others guess there is not much in
many that wear them, because, say
they, *Good Wine needs no Bush*.
Some fancy they look like One of
the *Four Russians*. Others may tell
them, that the Prophet *Elisba* wore
no long Periwig; for if so, the Chil-
dren had never mock'd him, saying,
Go up thou Bald-Head.

Had not a man better shew his
Ears (which is not very decent)
than hide his Face? Have not some
cryed out, How like a *Blazing-star*
that man looks, or like a *Hairy-*
Comet with a long tail?

And what may these things por-
tend?

tend? What if some fancy him to be as proud of his borrowed hair, as *Absalom* was of his own, which afterwards proved to be his Halter? Others may conjecture that hair might come from *Tyburn*, and be the sacred Relique of some precious Saint that suffered Martyrdom there. Others may be ready to say, Possibly the Hair which that Young Parson wears, did grow upon the Head of some *Curtizan*, who, when she could sell no more of her self, for meer poverty, sold her Hair. Some may fancy, that when Autumn is pictured with a Garland of Turneps, and Carrots upon her Head, that is a more futable Dress. Others may have this merry Conceit in their heads, when they see Young Clergymen stalking along the Streets with Periwigs almost to their Girdles, they look as goodly and as bodily, as Milk-maids do upon *May-day*, when they dance along the Streets with stately Garlands over their

40 *An Impartial Vindication of*
Heads, stuck round with Silver Tan-
kards, and other pieces of Plate. Do
not others cry, That the main thing a
long *Ecclesiastical Periwig* is good
for, (for with *Laymens Periwigs*
we have nothing to do) is to make
sport, or to say to every one as he
walketh, that he is a Fool, alluding
to *Eccles. 10. 3.*

I know those long Hairs do stick
in the throat of that Gentleman, and
tickle him so basely, that he is ready
to cast, or spit in the face of every
Gownman whom he meets in that
Garb; more sutable, as he thinks,
to one that is about to cut a Purse,
than to ascend a Pulpit.

Here, my dear Friend, the *Objector*
hath stopt my mouth : *Pudet hæc*
opprobria nobis, & dici potuisse, & non
potuisse refelli : I have not a word
to say for such extravagant Periwigs,
or them that wear them; *Let Baal*
plead for himself. I am sensible that
the *Whigs* in *Scotland*, are not more
offensive

the present Clergy of England. 41
offensive to the *Kirk* there, than the
out-stretched *Wigs* of Young Cler-
gymen are to sober persons here.

God forbid that I should find fault
with them, who, either for want of
Hair of their own, or for want of
Health, make use of borrowed
Hair of a modest length: but for
Churchmen to wear Periwigs of half
a yard long, is such a piece of *Pride*,
Effeminacy, and *Foolery*, so contrary
to the general practice of the sober
Clergy in former Ages, and so noto-
rious an offence to them that hear
them either Preach, or Read the
Prayers of the Church, and doth so
apparently confront what *St. Paul*
saith, 1 *Cor.* 11. 14. *Doth not even*
nature it self teach you, that if a
man have long hair, it is a shame to
him? That now the Statute for
burning Hereticks is repealed, if an-
other were made for burning of such
Periwigs that are or shall be found
on Clergymens heads, I should rejoice
at it. If

If the Fathers of the Church shall think fit to command the Young Ministers in their respective Diocesses, either to abandon their long *Periwigs*, or to cut them shorter ; I think that one thing would take off a great deal of Scandal from the Church, it being a Maxim very common amongst wise people, *That the vanity of Mens habits, is a great indication of the vanity of their minds* : And who but a Fool would wear a long Coat, and a Feather in his Cap ?

But why should this vanity of extravagant *Periwigs* be imputed to the whole Clergy of *England*, when I presume where one Minister wears a long *Periwig*, twenty wear none, or very short ones ? And those that wear them, are generally *Young men*, who being almost ashamed to shew their Faces in a Pulpit, because so Young, do hide a great part of them with their Bushy *Periwigs*, only are ever and anon plucking them away
from

from their eyes, that they may sufficiently see to read their Notes. I assure the Young *Levites*, whose heads are of the *Long Robe*, though *Sampson's* strength lay in the length of his Hair, it is your weakness to wear yours so long; and though long Hair would be an ornament to a Woman, 'tis a shame to a Clergyman. But if they will be *Nazarites* in point of *Hair*, let them also observe the other parts, and more necessary branches of the *Nazarites* vow, which may chance to bring them to those sober thoughts, which may cause them in a little time to retrench their *Periwigs*.

I dare be bold to say, That if the whole Clergy of *England* were convened together about that affair, 20, if not 50, would give their Votes against the use of long, and unnecessary *Periwigs*, for one that would give his Vote for them; and the Church would presently be so far forth reformed, as the Company of
Barbers

44 *An Impartial Vindication of*
Barbers might be instrumental in
the doing of it.

I cannot be angry with the *Ob-
jector* for exposing long Ecclesiasti-
cal *Periwigs* at such a rate as he has
done, since they, or the wearers of
them, have so wofully exposed the
Church.

That he has treated the *Hairy
Tribe* with mirth and drollery I
blame him not, for though *Grave*,
and *Spanish* Vices ought to be re-
proved demurely, and without smil-
ing, yet *French* Kickshaw Faults, and
Fantastical Misdemeanors, such as is
the humor of Clergymens wearing
long *Periwigs*, ought rather to be
derided, and jeered out of counte-
nance. Pride, which feeds upon
Glory, is best cur'd by Shame. *Salt*
(and you know what the *Latines*
mean by *Sales*) is the best thing
that can be to fetch out *Crudities*,
and to kill *Worms*, which though it
be sharp and rough in the mouth, is
in the use of it wholsom, and fa-
voury.

voury. *Secret* Reprehensions are best, when most serious; but they who chide in the hearing of many that are not concerned in what they chide about, had need make them some amends; and how can they do that, but by taking a course to make them *laugh*, whilst they endeavor to make the Offenders *cry*.

Now, Sir, the Gentleman who made the first *Objection* against the Church of *England*, as concerning *Periwigs*, hath a second, viz. *He is scandalized at the extreme Youthfulness of many Men who have got into Holy Orders.* But let him remember, that *Timothy* was but a young man, 1 *Tim.* 4. 12. *Let no man despise thy youth*; which words imply, that young *Timothys* may so carry themselves, that none shall easily be able to despise their Youth. Yea, thanks be to God, there are several young Ministers about this City, who Preach, and Live so well, that

46 *An Impartial Vindication of*

that no man ought to blame them for undertaking that work which they so well perform. Their *Youngeſs* is a fault that will mend every day, and ſure enough they will be old men if they live, and every day older than other. 'Tis ſaid, 1 *Sam.* 2. 19. *Samuel miniſtered before the Lord, being a child, girded with a linen ephod.* It is good not to regard ſo much who ſpeaks, as what is ſpoken. If a young man ſpeak, as becomes the *Oracles of God*, take up with that Text, *Pſal.* 8. 2. *Out of the mouth of babes and ſucklings, haſt thou ordained ſtrength.* I would have no young man, if pious, and competently pregnant, diſcouraged, for, rejected from the *Ministry*, becauſe but young: only let him ſtay; I do not ſay at *Jericho*, but in ſome more obſcure place, till his Beard be grown, becauſe the ordinary appearing of very young Faces in Metropolitan Pulpits, renders the Ordinance of Preaching more cheap than it would otherwiſe be.

Sir,

Sir, The Gentleman aforesaid, hath a third *Objection* against the Clergy of *England*, and it is this: *Some of them*, he saith, *are so bitter, so full of Invectives in their Preachings and Writings, that there is no enduring it.* They give hard Words, and soft Arguments. He saith, They will rail sometimes in the Pulpit even before the chief Magistrates of the City, as if it were an Angel from Billingsgate, and not say one word that may tend to convince a rational Adversary.

My Answer to him shall be this: I wonder that I hearing Sermons in *London*, so frequently as I do, should never light upon any of those *Janneses and Jambreses*, those railing *Rabshekabs* he speaks of: Thence I conclude, not that there are none such, but that those Tares spring up but seldom amongst the Wheat of the Church, or that there are but few

few such ; and that where one man useth to rail, and to let flie in a Pulpit, twenty use to do otherwise. Why then should the fault of some particular hot-headed men, here and there one, be laid to the charge of the whole Party, the major part of which are ready to condemn what he has said and done.

Doubtless *Railing* either in Press or Pulpit, is but just like shaking of a Tree that is full of Sticks and Stones, the effect whereof must needs be, to bring all those Sticks and Stones about his own ears. The generality of Ministers, so far as I discern, do with meekness instruct their Hearers, and give themselves to imitate that Holy Spirit, who alone can inspire them, as he came down in the form of a Dove. For my own part, I disclaim and abhor all bitter and ill-natured expressions in all mens Writings and Sermons, and my judgment is, that mens heads and hearts, not their spleen and gall, ought

ought ~~not~~ to be concern'd in all they preach and print. I speak it heartily, and *bona fide*, those Clergymen of the Church of *England* that I have convers'd with, take them one with another, I have experienced to be as candid persons, as far from censuring and reproaching others, if not farther than the people of other Parties are; and I question not but divers of them, had they the power of an *Index Expurgatorius*, would blot out all those passages in all those Books written by the Bigots of their party, which do favor of that passionat spirit, which Christ reprov'd in his Disciples, who call'd for *Fire from Heaven upon the Samaritans*, Luk.9.

Sir, The fruitful *Objector* is in travail with a fourth *Objection*; and it is this: *Many of the Ministers of the Church of England, are not Orthodox in Doctrine, (saith he) but have vastly revolted from the Articles and Homilies of the Church of*
E England.

50 *An Impartial Vindication of*
England. *An Hue and Cry is gone*
after them for matter of Pelagia-
nism, Socinianism, and Popery.

Bona verba quæso. To this Sir,
though a very material *Objection*, if
it were true, I shall answer but
briefly, because I make account it
will shortly be answered, at large, by
another hand.

1. That whereas the two grand
Tenets of *Socinians* are to deny the
Godhead, and the *Satisfaction* of Je-
sus Christ, I never heard either of
them denied in any Pulpit by any
one Minister of the Church of
England; But have heard both of
them argued and contended for with
much strength and earnestness; there-
fore the first Accusation seems not to
be due to them.

2. As for *Papish Doctrine*, amongst
all the Sermons that I have heard
from Ministers of the Church of
England, I never heard any one *Po-*
pish Doctrine, strictly so called, as-
serted by any of them.

3. As for *Pelagianism*, I never heard any one of them assert, that any man hath power in and of himself, to believe and repent to the saving of his Soul, or to do any one action savingly good, (which is the peccant and *Pelagian* Notion of *Erce will*) but only as enabled and assisted by the *Spirit* and *special Grace* of God : which I have heard them inculcate over and over, and particularly a learned young Doctor, of Abilities, far above the rate of his years, preaching not long since in this City, upon *Phil. 2.13.* *It is God which worketh in you both to will and to do of his good pleasure.* Only this they do affirm, which others seem to deny, *viz.* That God is always willing and ready to bestow his Grace and Spirit upon those that earnestly seek it, and to co-operate with such endeavors as are morally possible for every man living under the Gospel, to use for and towards the salvation of his own Soul. But to

52 *An Impartial Vindication of*
inform my Reader how the Church
of *England*, I mean the present Di-
vines thereof, do state and hold
these matters, I would choose to re-
fer him to an ingenious Book; called,
The Principles and Practices of
certain moderate Divines in the
Church of England; which when he
has read, possibly he will as soon take
the present Clergy of *England* for
the literal Sons of *Zeruiab*, the very
same which *David* complained of, as
for the Sons of *Pelagius*.

Sir, I see the *Objector* hath a Fifth
Stone to sling at the Clergy of
England; He saith, *That some of*
them do seldom quote any passages of
Scripture in all their Sermons, as if
so to do, would debase and disparage
their more Eloquent Stile.

To this I answer, I must confess I
my self have observed the same thing
in some Young Men, to my great
grief and disgust; but God forbid it
should

should be done upon any such blasphemous account, as is an imagination, that their stile and phrase is superior to that of the Holy Ghost in the Scripture. I would rather impute it to this, that, Young Men, who have studied the Scriptures but of late, are afraid to quote much of it, lest they should not quote it right, and pertinently, and according to the true sense and meaning of it. But I will make no further Apology in the case, for it is a fault that must be mended. Time and Experience will give them to know, that one Text of Scripture rightly explained, and duly applied, will go further, and penetrate deeper into the consciences of men, than ten quotations out of humane Authors, such as they use to quote. But to make amends for the fault which I have acknowledged some young Divines to have been guilty of, viz, *a Famine of the Word of God* in their Sermons (whil't they pretended to be preaching no-

E 3 thing

54 *An Impartial Vindication of*
thing else) how oft have I known
abundance of Scripture quoted to
very good purpose by Divines of the
Church of *England*, in their constant
course of Preaching? Yea, so grace-
fully, as if they did glory much more
in those Quotations, than in any
they could have produced out of
Fathers, Schoolmen, Criticks, Rab-
bins, Philosophers, &c. and did count
them the sparkling Gems and Jewels
which did, above all other things,
both *enrich and adorn* their *Ser-*
mons.

Sir, One would think the *Objector*
had spent his Shot, but he is just
ready to discharge once again against
the Clergy of *England*. He tells us,
That some of them do very seldom
name the Name of Christ in their
Pulpits; or preach any thing con-
cerning the Doctrine of our Saviour,
but do deliver certain Moral Rules
of Living well, such as are to be
found in Seneca, Plutarch, Epictetus,
&c.

the present Clergy of England. 55
&c turning all Theology into Ethics,
and their Churches into Schools of
Moral Philosophy.

To that I Answer; It hath been my good success to hear from time to time in those places where Christ is, and has been preached; and sure I am if there be any that do not use to mention the Name of Christ in their Pulpits, and that frequently, they are very much to blame, and do seem to be ashamed of a Crucified Jesus; and if they repent not, he will one day be ashamed of them, even when he shall come in the Glory of his Father, to judge the world. If here and there one hath been infected with that shameful disease of seeming to be ashamed of the Name of Christ, when the great thing he ought to make known by his Preaching, is *Jesus Christ, and him crucified*, 1 Cor. 2. 2. yet I hope it is not *Epidemical*, nor yet very common. Surely he can be but a *Dishonour'd*

56 *An Impartial Vindication of*
Church-man, who doth not often
preach concerning Christ, sith there
are so many days in the Year which
are peculiarly dedicated to the re-
membrance of our Saviour, *Ex. Gr.*
the day of his *Nativity, Circumcisi-*
on, Death, Resurrection, and Ascen-
sion, besides all *Sundays, or Lords-*
days, dedicated to the memory of
our Saviours *Resurrection*, who rose
again on the first day of the week.
Such as have made too seldom men-
tion of the Name of Christ in their
Sermons, have possibly done so in op-
position to those who formerly did
seem to think, that men could not
preach Christ, unless they named his
Name almost in every sentence,
which one calleth a *luscious* men-
tioning of Christ, meaning such a
mention of his meer name, as did
cloy the Hearer, as too much of
sweet things do those that eat them.
That was an extreme, and an Error
on the other hand, both which should
be avoided, *Medio tutissimus ibis.*

Dum

Dum vitant Stulti vitia, in contraria currunt.

Sir, I see the *Objector's* lips going again, by which I guess he has yet more to say against the Clergy of England, and it should seem it is this, viz. *That divers Ministers of the Church of England, do come to the people in the enticing words of mans wisdom, which St. Paul disowned, 1 Cor. 2. 2. as if they would tear down all before them, by a torrent of meer humane Rhetorick; they speak strong Lines, and bombast Language; they affect a Rodomontado Stile; and to be thought great Orators, and to talk at as eloquent a rate as Cicero and Demosthenes had went to do, mean'time not regarding the edification of their Hearers, by pitching upon the most useful Subjects, betaking themselves to a plain method, by which what they say, may be remembered; nor to such plainness of expression, as may convey their Sermons to*
the

58 *An Impartial Vindication of
the understanding of their Hearers,
as if the end of Preaching were not
to give mens Souls, but to tickle their
ears and fantasies.*

To that I Answer ; Thanks be to
God, this Charge concerns very few
of the Clergy, so far as I know. Some
sublime Men, or rather Men affecting
Sublimity there have been in all
Ages, and were in the late Times,
witness he that Apostrophiz'd to
P. S. and said, *O thou Sublime P.S O
thou who usest to tickle the Cherubims
and the Seraphims* ; but usually
there have been but a few of that
sort, whom I may call the *Tribe of
Icarus*, for that they soar so high, till
they melt their wings, and fall down
miserably. Those high flying Eagles
which soar out of their hearers sight,
are suspected to have some meer
Carrion in their eye, I mean vain ap-
plause, and if that be all they seek,
verily they have their reward. If
that leaven of Fancy and Ambition
which

which do's swell the language of men to such a height, had levent'd any great number of the Clergy, it would have concerned the Rulers of the Church to have used their endeavours to purge it out, but the general vein of Language now used in Pulpits, being modest, manly, casie, and unaffected, full and significant, if some did not wait for the halting of others, no great complaint would be made as to that. I see no cause to doubt, but as there is a great deal of practical and edifying Preaching in *England* already by the Clergy thereof, so the solid way of Preaching will abound more and more: For though Men may be taken with *Toyes* and *Kicksbaws* for some time, yet substantial Food is that which our Natures crave, and cannot be satisfied without. 'Tis *ἁδολὸν γάλα*, 'tis *sincere milk* that even *New-born Babies* desire.

I hope it will hereafter be frequent (and may I be a true Prophet) for

60 *An Impartial Vindication of*
for Young Ministers to put such Questions as these to themselves. *Is the Sermon that I have prepared, calculated to bring Glory to God, and Good to the Souls of Men? Is it pursuant to that End for which I was made a Minister, and am sent to Preach? Is it any part of that Message which I, as one of Christ's Ambassadors, was sent to deliver to the People? If not, I hope they will say every one of them, Shall my Hearers ask Bread, and I give them a Stone? Shall they ask Fish, and I give them a Scorpion? God forbid: Is the Wit of Man, or the Word of God, that Seed whereby Souls are begotten to Eternal Life?*

Thanks be to God, there are many Ministers of the Church of *England* at this day, who preach as those who have a true love, and value for Souls, and do endeavour, that they may give up their accounts to God with joy, and not with grief; their matter being practical and
Spiritual,

the present Clergy of England. 61
spiritual, their method plain, their
language easie to be understood, their
delivery grave and fervent. Let not
the major part be censured for the
unfaithfulness of some few ambi-
tious Men, who seek not Christ Jesus,
but themselves; their own things,
not the things of Christ.

Sir, I think this *Objector* will
never have done, for he has now a
Seventh Article against the Church
of *England*, (so they start up like
the new Heads of *Hydra*, when the
old were cut off;) now he alledgeth
that which is worse than all the rest,
viz. *That many Clergymen of the*
Church of England do not live well,
are no good Livers, their iniquities
testifying to their very faces.

To that I Answer; I would to
God I could undertake and become
Compurgator for every Clergyman
of *England*, and were able to tell the
World, that he liveth as becomes that
Holy

62 *An Impartial Vindication of*
Holy Gospel which he doth profess,
and preach. But I doubt there never
was any Age of the World in which
10000 Ministers, belonging to one
National Church, were all of them
so circumspect in their Conversation
as they ought to be. *Christ* had but
12 Disciples, and one of them was
a *Devil*. How then can it be ex-
pected, that there should be no bad
Men in an *Host*, as I may call them,
of 20000 ordained Men? alluding
to *Psal. 68. 11. The Lord gave the*
word, great was the Army (so it is
in the Original) *of them that pub-*
lished it. Tares will grow up to-
gether with the Wheat, till the Har-
vest. There will be *Loyterers* as
well as *Labourers* in Gods Vine-
yard, (though w^o be to them who
suffer it so to be, when they can
hinder it.)

They that think it was not so in
the late Times, are much deceived to
my knowledge. Doubtless in those
days there were several allowed
Preachers

Preachers that were Men of *Soft Heads*, and *Hard Hearts*; of *Weak Intellectuals*, and *Worse Morals*, (I hate to mention Names in such cases, but else I could) for doubtless there were other *Humors* necessary to be purg'd out of the Body of the Church to make it sound, and healthy, besides those which were then counted *Malignant*; upon which they spent the most of their care.

I am more acquainted at this day with the Ministers within the Walls of *London*, than of any other place. As to those of them whose *great Age*, *Sickness*, or *Reservedness of temper*, &c. debars them from conversing with their Brethren, I cannot pretend to give any account; but really those which I converse with, almost every *week*, and sometimes every *day*, (which are a great many) seem to be such, of whom I ought to judge, *That they do exercise themselves to have a conscience void of*

64 *An Impartial Vindication of*
of offence towards God, and towards
men ; and such I take to be good
Livers,

But if unknown to me, there shall be here & there one who lives either not *righteously*, or not *soberly*, or not *godly*, shall his single wickedness bring an evil report upon the Community of the *Clergy*? what reason for that? If there should happen to be two or three, or ten *brass shillings* in a parcel of *money*, amounting to an *Hundred pounds*, would any man say the whole parcel were naught, and *reprobate silver*, when all the rest was very good, and unexceptionable?

Sir, I rejoice to think that *Mr. Objector* is now about to produce his last *Article* against the *Clergy of England*, (not but that I expect more hereafter in a stragling way, but not joined to his main body) and that is, *He excepts against their Ordination, and the way of their*
coming

the present Clergy of England. 95
coming into the Church, their relation to an Hierarchical Body, &c.

To which I answer. Their *Ordination* by *Bishops*, is the same by which *Dr. Preston, Dr. Sibs, Mr. Dod, Mr. Hilder sham*, and all others of that sort, which were counted *burning and shining lights* in their time, and great instruments of saving Souls, were brought into the Church. They came in at the same door. They had *Episcopal* Mission, the same with that which the present Clergy have, and God gave a great Seal to their Ministry, which surely he would not have done, if they had not been true Ministers of Christ, and of his Gospel: Neither do I see any cause to doubt, but that the present Clergy, endeavouring to tread in the steps of their Holiness, Zeal and Industry, (allowance being made for that much greater flood of *Atheism, Infidelity* and *Profaness*, which we have to encounter with, beyond

what the Ministers had in former times) may, by the blessing of God, prove as *successful* in their Ministry, as those great Names of Men were.

Having satisfied all the Objections against the Clergy of *England*, that I could think of for the present, I now proceed to answer two or three material Questions.

Ex. Gr. 1. What Sin there is in vilifying Ministers of the Gospel? (which I had before proved our Clergymen to be.)

2. What other mischiefs, besides the Sinfulness thereof, do attend it?

3. How may it be remedied?

I begin with the first of these Questions, stating it thus:

Quest. Is it sinful, or not sinful, for men to vilifie and make odious
the

the present Clergy of England. 67
*the present Ministry of England, as
many do now adays ?*

Ans. 'Tis doubtless a great Sin;
and as *Job's* expression is in another
case, an *Iniquity to be punished by the
Judge*, and will be punished by the
Judge of all the Earth, at leastwise
in *the day of the revelation of the
righteous judgment of God.*

They who shall well consider what
I said before in this Discourse touch-
ing the *Ordination* and *Call* of the
Ministers of the Church of *England*
to the work of the *Ministry*, cannot
easily doubt their being true and
lawful Ministers of the Gospel, and
sent forth by God upon that errand;
For if *Mr. Dod*, *Mr. Hildersham*,
Dr. Sibs, *Dr. Preston*, *Archbishop
Usher*, *Bishop Davenant*, *Bishop Hall*,
and the rest of that sort of Men
were such, they must be so likewise:
For though every of them have not
so great parts and learning as they
had, yet are they as truly *Ministers*,

68 *An Impartial Vindication of*
even as the least *Star* in the Firmament is as truly a *Star*, as is the *Sun* its self, which far excells it in glory. The *minor Prophets* (as I may call them) entered into the Church at the same door that the *greater* did, were stamp'd with the same character, stand upon the same Foundation as did those worthily admired Men aforesaid, whose Ministry God, as is supposed, gave a very great *Seal* to, and whom God made great *Fishers of men*, causing multitudes to be taken in the Net of the Gospel preached by them.

If the Enemies of the present Clergy, do think that some of them do not live so strictly and holily as the Divines aforesaid did, it will not thence follow, that their *Ministry* ought not to be attended upon, or can do no good, or that they are no true Ministers, *Matt. 23. 2, 3.* *Jesus* spake to his Disciples, saying, *The scribes and the Pharisees sit in Mo-*
ses

ses seat : All therefore whatsoever they bid you observe , that observe and do , but do ye not after their works : for they say , and do not. These words do plainly tell us, that the *Scribes and Pharisees* were no good men, for *they said, and did not*, and their works were not to be followed ; yet saith Christ, *All whatsoever they bid you observe, that observe and do :* For which he renders this reason, *They sit in Moses's seat : therefore whatsoever they bid you, that do ; i. e. hear them, reverence them, obey them in the Lord, for their Call, and Calling's sake.*

'Tis Doctrine as false as *Popish*, viz. *That the efficacy of Divine Ordinances (Ex. Gr. of the Sacraments) doth depend upon the holiness, and the pious intention of the Priest, who is the Dispenser.* If that were true, woe be to us, whilst we cannot but be strangers to the heart of the Minister, which is known to God alone. Doth not St. Paul tell

70 *An Impartial Vindication of*
us, *Phil. 1. 16. & 18. That he did*
rejoyce that Christ was preached,
whether in pretence, or in truth,
even by those who preached Christ of
envy, and strife, of contention, not
sincerely, supposing to add affliction
to his bonds. Now St. Paul would
never have rejoyced that such men
did *preach*, but upon the hope he had
that their preaching might do good.
As a Man may be a true and useful
Magistrate, though no good *Chri-*
stian, (For *Dominion is not founded*
in Grace:) So may he be a true
and useful *Minister*, though unsancti-
fied, and may help to *save others*,
though he himself should *be a Cast-*
away; as some *Physicians* do help
to keep others, *well*, and yet have
no health themselves. *Judas* was a
true *Apostle*, though not a true *Saint*.
We must turn *Seekers*, and be al-
ways to seek for a *Ministry*, if we
will own none for true Ministers, but
those that we are certain (which we
can never be) have true Grace. Had
this

this been well considered, it might have saved a great deal of time and money that was spent some Years since in *fathoming* the *fathomless* hearts of men, to try whether they had or had not *saving grace*, which they could no more inform themselves of, upon any assurance, than they could be informed how many miles distance there is betwixt the bottom of the Sea, and the *Empyrean* heaven. If men bear record of themselves, without any other Witnesses, who can tell whether their record be true? Christ himself did not challenge Belief upon his bare word, or *Ipse dixit*, but upon the testimony of his miracles which did confirm what he spoke of himself. If a man say that he has saving grace, and hath found such signs and effects of it, who can disprove him? as St. James speaketh, Chap. 2. ver. 14. *What doth it profit, though a man say he hath faith, and have not works?* It has indeed saved many men, tem-

72 *An Impartial Vindication of*
porally, that they took the boldness
to say, they had *grace*, when possibly
they had none. Witness a debauched
person, who was heard to say, *How*
rarely did I Romance my Conversion
before the Committee? He was *tem-*
porally saved by it, and past as
clearly and unsuspectedly amongst
them, as *Judas* had done amongst
the Disciples, who suspected him no
more, nor yet so much, as they did
themselves, when they cried out, *Is*
it I? viz, *that shall betray thee.*

One observed in *N. E.* that people
were cast out of their Churches more
frequently for telling Lyes, than for
any other sin; and gave the reason
of it, *God let them go out by Lying,*
said he, *because they came in by Ly-*
ing; namely, to the *Holy Ghost*, and
to the Church, in describing the man-
ner of their Conversion, which some
of them had meerly *Romanced.* God,
by his Prophet *Jeremy*, Chap. 23.
ver. 30. saith, *I am against the Pro-*
phets, which steal my word every
one

one from his neighbour. What did many men but steal their *Confession of Faith*, and the account of their Conversion, from what others had said before them, as they understood, with good acceptance. Let me desire to look into no mans heart further, than his life gives an account of it; if I see his fruit, meaning his actions, his visible conversation, I will inquire no further, touching *the root of the matter being in him.* Some of the *Bethshemites*, who have been most prying into the *Ark*, I mean, into the *hidden man* of other mens *hearts*, have made ill use of it, and design'd it for bad purposes, *viz.* to try mens title to the good things of this world, *seeming* to be of opinion, (for I doubt whether any rational man was ever *really* of that irrational opinion) That *dominion is founded in grace.* Our *Horizon*, as to mens *godliness*, reacheth no further than their *words* and *actions.* The Ministers and several Christians
which

which approve themselves as to those, ought to be taken for *godly*, though when that is done, there is not one Cottage or Rood of Land, or so much as a petty Constableship belongs to them as such, neither are they *uncapable* rightfully to possess *Kingdoms* and *Empires*, if *born* or *chosen* to them, though they appear not to have one spark of *grace*. *The earth hath God given to the children of men.*

But this last thing, I am sensible, is a digression, but a very necessary one, and not altogether Foreign to the business I was upon, *viz.* to prove *that men may be true Ministers, though they be not godly*: Though I confess it were much to be wished, *That Holiness to the Lord were written upon the heart and life of every man, who doth minister in holy things.* But as Fools now and then beger wise children, so many carnal Preachers, be instrumental to make others spiritual. That Pilot may have

have often saved his Ship and Passengers, who comes at last to be drowned himself.

But give me leave to tell you, Sir, that though some Men that are in Holy Orders, do appear not to be Holy Men, yet, thanks be to God, there are a great many others, whose *real godliness* no man ought to doubt, or can doubt it, without great violation of *Charity*, who are, in the eyes of all unprejudiced good men that know them, as true *Nathanaels without guile*, as really *burning and shining lights*, as *strict heavenly-minded mortified men*, as most are in the world.

I may not presume to name any of that sort which are now living, lest I should seem to flatter; but if I should reckon up such as Bishop *Usher*, Bishop *Morton*, Bishop *Davenant*, Bishop *Hall*, with many scores more of Clergymen, famous for *Piety*, as well as *Learning*, that would be sufficient to shew, That *Piety* and *Episcopacy*

76 *An Impartial Vindication of*
copacy may fairly consist; *Et in una*
sede morari. If it were possible to
come to an even *Poll* in the case,
possibly there might be found as ma-
ny godly Ministers in the Church, as
out of the Church; yea more, be-
cause there are more in, than out:
But whether godly or no, they are
truly Ministers, and great will their
sin prove to be, who shall reproach
and abuse them.

If it be a Sin to break the *Ninth*
Commandment, or to walk diametri-
cally contraty to several other Pre-
cepts in Scripture, as where we are
commanded to *Speak evil of no man*,
&c. or to trample upon the greatest
principle of *Justice* that is in the
world, *viz. That of doing as we*
would be done by, which is the very
Cardo Justitiæ, or *Hinge*, as it were,
upon which all Justice turns, and may
be called *Stantis vel cadentis Justi-*
tiae articulus, because Justice stands,
or falls, as that is kept, or broken. I
say if any of these things be a hei-
nous

nous sin, then to expose, disgrace, and vilifie the Ministers of Christ, and of the Gospel, all, or any of them, is a thing for which God will never *hold them guiltless*, as he saith he will not them *who take his Name in vain.*

You know the Ninth Commandment is, *Thou shalt not bear False Witness against thy Neighbor*, meaning *against any other person whomsoever.* In that sense the Ministers of the Gospel are all of them our *Neighbors*, though they dwell ever so far from us. Now, sure I am, whosoever shall say, That all and every of them, or that the generality, and greater part of them, are stark naught, because (to our sorrow, and shame be it spoken) here and there one is so, doth certainly *bear False Witness against every Minister of the Church of England*, who lives & acts, as becomes his profession, of which possibly if we went to *Poll*, the Clergy all over *England* would

78 *An Impartial Vindication of*
would be found to be the major
part. Can you answer it, *If you con-*
demn the righteous together with the
wicked? Know ye not, that to con-
demn the righteous, is as great a sin
as to justify the wicked? and both
are an abomination to the Lord. Are
we not commanded, *Tit. 3. 2. to speak*
evil of no man? And if of no pri-
vate Man, surely of no publick Mi-
nister, who hath a kind of *anointing*
from God upon him; respective to his
holy calling, &c. Is it not said,
Psal. 105. 14, 15. That God repro-
ved Kings for their sakes; Saying,
Touch not mine Anointed: and do
my Prophets no harm. Every time
you vilifie those Ministers whom
either you know not at all, or know
no hurt by, do you not confront that
Rule, *1 Tim. 5. 19. Against an El-*
der receive not an accusation, but be-
fore two or three Witnesses? Neither
is your so doing a transgression of
particular Laws only, but, as I may
call it, a breaking in pieces the tables
of

of the Law all at once, (alluding to what *Moses* did) which are summarily contain'd in this one golden Rule, *Quod tibi fieri non vis alteri ne facias*, viz. *That we should do as we would be done by.* Reflect then, and consider, would you your selves be so serv'd ? would you be contented, and take it patiently, if you go under the name and notion of *Presbyterians*, *Independents*, *Anabaptists*, or *Quakers*, or whatsoever else, if any man should tell you that all and every person of that denomination and sort, of which you are, were *Knaves* or *Fools*, or both, were *Drun-kards*, *Whoremasters*, and every thing almost that bad is; or if they should say it of you in particu-lar, that you are such an one, because they know some one person or persons of the same denomination with your selves, be it *Presbyterians*, or *Independents*, that are such. You being conscious to your selves, that, through God's mercy, you could *wash your hands in*

80 *An Impartial Vindication of*
innocency, as from any such guilt,
would think your self very much
abused, and him a wicked Lyar, who
had laid such things to your charge.
Would it not make you think of
Jezebel, her charging *Naboth with*
blasphemy, of which he was no more
guilty, than her *painted face* was of
that *real and native* beauty which
the art of daubing had made her
seem to have.

Lastly, To reproach and vilifie all
the Clergy of *England*, is as great a
breach of *Christian Charity*, as it is a
violation of *Justice*. If there be
any virtue greater than *Justice*, *Cha-*
rity or *Love* is it, as being *the ful-*
filling of the Law, Rom. 13. 10. I was
about to liken *Justice* and *Charity*,
to the two great *Luminaries* of Hea-
ven; comparing *Justice* to the *Moon*,
which rules the night; and *Charity*,
to the *Sun*, *which rules the day*; and
to say they most excel other virtues,
quantum inter Stellas luna minores,
as

as much as the *Moon* outshines the other Stars. Now by how much greater these two Virtues are, by so much greater are the *Vices* opposit to them, and the sins which fight against them. Neither can it be any mans doubt, whether it be not against *Charity*, for men to take up reports and *reproaches* against other men, (but especially to raise them :) And are not *Ministers of the Gospel Men* as well as others, with some additional stamp and character of God upon them, which ought to be had in reverence? I say it can be no mans doubt, who considereth what *St. Paul* saith, 1 Cor. 13. 5, 6, 7. *Charity doth not behave it self unseemly, thinketh no evil, rejoyceth not in iniquity, but in the truth ; believeth all things, hopeth all things, &c.* it thinketh and maketh the best of every thing. To affirm concerning all and every person of what persuasion soever within the sphere of Christianity, that they are meere *Hypocrites*, and

82 *An Impartial Vindication of*
Children of the Devil, is not
only against *truth*, (for so it may
be it would be, to say that all
men of the soberest Parties, and found-
dest Persuasions, were good and god-
ly) but also against *Christian Char-
ity*, &c.

But if all this will not convince
men, that it is a heinous sin to re-
proach, and vilifie Gods Ministers, he
that runs may read it so to be in the
wrath of God revealed from Heaven
against those who have done so, and
that written in great characters of
blood, set forth in sanguinary ex-
pressions. Interpreters have judged
the Ministers of the Gospel to be in-
tended by the *Two Witnesses* prophe-
cying in sackcloth, Rev. 11. 5. And
is it not there said, *If any man will*
hurt them, fire proceedeth out of their
mouth, and devoureth their enemies:
and if any man hurt them, he must
in this wise be killed; which words
do intimate, that God hath made it a
capital Crime, to hurt or abuse his
Mini-

Ministers. Are not the Ministers of the Gospel the persons intended by the *Servants* spoken of, *Mat. 21. 33.* which the *Husbandmen* took, beat, and stoned? Then it followeth, *ver. 40, 41.* When the Lord of the Vineyard cometh, what will he do to those Husbandmen? They say unto him, he will miserably destroy those wicked men, and will let out his Vineyard to other Husbandmen, &c. *ver. 43.* The Kingdom of God (meaning thereby the Gospel) shall be taken from you, and given to another Nation bearing fruit. See what God hath executed upon, as well as threatned against the abusers of his Prophets, and Ministers. When King *Jeroboam* put forth his hand from the Altar, saying, Lay hold upon the man of God which prophesied against the Altar; his hand which he put forth against him dried up, so that he could not pull it again to him. Whereupon he was forced to pray the Prophet to pray for him, *ver. 6.* Intreat now,

said he, that my hand may be restored to me again, 1 Kings 13. 4. The Army which Benhadad sent to apprehend Elijah, was smitten with blindness, and led by him into Samaria, the chief City of their enemies, 2 Kings 6. 19. Let such as scoff at Gods Ministers, read 2 Chron. 36. 16. But they mocked the messengers of God, and despised his words, and misused his words, until the wrath of the Lord arose against his people, till there was no remedy. I say, let them read those words, and tremble, as also what is written in 2 Kings 2. 23. As Elisha was going up by the way, there came forth little Children out of the City, and mocked him, and said unto him, Go up thou Bald-head: And there came two She bears out of the Wood, and tear 42 Children of them. Hear this all you who forget the Word of God, and abuse his Ministers, lest he tear you also in pieces, and there be none to deliver you. If this befell little Children,

or

or were done to the green tree, what may old mockers expect, or what shall be done to the dry?

I have now made both the *sinfulness* and *danger* of abusing God's Ministers, appear from Scripture so clearly, that no man can be ignorant of it who reads these lines. Now if there be any *who do make a mock of sin*, and despise the danger threatened, *Solomon* has told us, *they are Fools* that do so, and so like Fools let them go: (yea, like the Fools *Solomon* speaks of, *Prov. 7. who hasten to the correction of the Stocks, as a Bird hasteneth to the snare, which knoweth not that it is for his life.*

Sir, If you have any patience left to read a few lines more, I would presume yet further to propose and answer, to one, or two material questions, *viz.* What more can be alledged against this practice, viz of abusing and exposing the Ministers of

86 *An Impartial Vindication of
Gods Word, and making endless
spightful reflections upon them, cal-
ling them all to naught: Me-
thinks I hear some saying, Is that all
that can be said in the case, that it
is a great sin so to do?*

Why is not that enough? Do you make so light of sin? Is it so small a thing in your eyes to provoke him, who is able to cast soul and body into Hell? who has told us, *That the wages of sin is death. Hear ye stout-hearted, who are far from righteousness, those words, Job 9. 4. Whoever burdened himself against God, and prospered? Mark well those words, Jer. 7. 19. Do they provoke me to anger, saith the Lord? And do they not provoke themselves to the confusion of their own faces?*

But if the notice of its being a very great sin, be not sufficient to deter men from making God's Ministers the Object of their Hatred and Scorn, the Subject of their Scoffs and Invectives, I doubt not but more
dissua-

diffuasives of another nature may be produced, more calculated for the meridian of *Atheists* (for such are all they who make a mock of sin) more *ad hominem* as to them, than that which was taken from the *Topick* of its being a *great sin*.

Now whereas some seem to be more shie and scrupulous of Sins against *Men*, than of those which are committed immediately against *God*. Give me leave to tell you, if you will make bold with *God Almighty* in abusing, and vilifying those whom he hath called to *minister* in holy things, and do presume he will *forgive*, or not *regard* it, will you make bold with *Men*, also, even with the greatest of *Men*, with *Kings*? &c who feel the smart of all those miseries which are done to them, and use to have a very great resentment of all the Affronts done to those who are employ'd by them, in Affairs of Concernment. How oft have you

made great Protestations of your *Loyalty* and *Obedience* to His Majesty, our good and gracious King? But who can believe you, whil'st you speak and act those things from day to day, which his Soul abhors? For does not his Soul abhor, think you, to have his *Reverend Clergy*, from the highest, to the lowest of them, trampled as dirt and mire in the streets? He might reasonably expect, that if you honour Him, you should honour them for *his sake*, if not for *their own*, for the Respect which He Himself is pleased to give them, who is the *Fountain of Honor*, and who shall make so bold as to refuse any man that *Title*, or *Honor*, which his *King* thinks fit to confer upon him, or to disgrace them whom he delights to honor? *Haman* did not refuse to wait upon *Mordecai*, when *Ahasuerus* commanded it. He bids you give Respect to his Clergy, in that he doth so himself. He disdains not to consult with di-

vers of them as a part of His Upper House of *Parliament*, to receive others of them into His *Privy-Council*, to make several of them His *Chaplains*, to appoint *Convocations* to be made out of them, (which seem to be a kind of *spiritual Parliaments*, to be consulted with about the Affairs of the Church) His Majesty is not ignorant, that if either *Noble Extraction*, *Generous Education*, *Excellent Parts*, *Great Learning*, *True Piety*, *Piety*, *Piety*, *Piety*, *Gravity*, *Profundity*, *Unshaken Loyalty and Fidelity*, can make men worthy of their Princes Favor, these are all to be found amongst some of his Clergy; not that all the Members of the Ecclesiastical Body can be presum'd to be such, any more than it can be expected, that mens *Toes* (which yet are necessary parts) should be as beautiful as their *Faces*.

Yet when all this is said, there are too many People in this Nation, who do

90 *An Impartial Vindication of*
do at this day *respect a Bishop* (even
the best of them all) no more than
they do a *Butcher*, and *love him*
less. All the world could not per-
suade the late *King*, to *despise* or *di-*
vorce Himself from His Clergy; and
His Son, our *Gracious King*, that
now is, seems to be of the same
mind. Did He know how the Rabble
hath abused and railed at them, I
dare say He would be very angry.
With what bitterness and contempt,
(the more is the shame) do some
men speak of those great and Reve-
rend men, to whom His Majesty
Himself would not disdain to say,
upon Occasion, as *Elisba* did to his
Master *Elijah*, mounting up to Hea-
ven *My father, my father, the chariots*
of Israel, and the horsemen thereof,
2 Kings 2. 14. And without flattery
be it spoken, Those who are now cal-
led *Priests* in scorn, (though Christ
himself was called a *Priest* after
the order of Melchisedec, Hebr. 7. 17.
And though it be said, *No man ta-*
ketb.

keth this honour (viz. of Priesthood) to himself, but he that is called of God, Hebr. 5.4.) I say they who are now called His Majesties *Priests*, would as soon (that I say not sooner) become his *Sacrifice*, if the offering up of any thing they have might be for His Service, as any Subjects He hath in His Three Kingdoms. This they who are as truly Enemies to His Majesty *secretly*, as to Bishops *openly*, know full well (*yea hinc illæ lachrymæ*) hence, as from one great Fountain, spring their Complaints and Outcries against the Clergy: So may you have seen some, who, whilst they seem'd to design nothing but casting away the *Ivy* which has grown about a Steeple, have together with it demolished the *wall* about which it grew. It too too often happens that the professed Haters of *Prelacy*, are *private* Haters of *Monarchy*, (though I dare not give it as a standing Rule, and doubt not but it hath many exceptions,) Yea,
had

92 *An Impartial Vindication of*
had they begun with the Hatred of
Prelacy only, when they came once
to consider of the connexion be-
twixt *Monarchy* and it, they would
have been much more tempted to
have hated *Monarchy* for the sake
of, and for the Hatred which they
bear to *Episcopacy*.

Pardon me if I am jealous, lest
some men out of their great disaf-
fection to a *Hierarchy*, and other
Discontents, should flag and warp in
their *Loyalty*, though as yet they
seem to have, and have had great
Love and Honour for His Majesty.

But to go off from this Head :
What think you the *High Court of*
Parliament will say to it when they
shall convene, and understand, that
so far as the *Tongues* and *Pens* of
men could inflame things, endeavors
have been used (since the Press was
ungirt, and *unblest*) to cause the
Church-Lands to be sold again, or
sacrilegiously restor'd to the hands
of

of their late Purchasers? That the Rabble Rout in some places were animated, or did animate one another, almost to offer actual violence to divers of the Clergy, when they come together gravely, and peaceably to do what did belong to them, as *Freeholders*, viz. to give their voices for some Gentlemen that were good Protestants, understanding Persons, and of very considerable Estates. Will they not fear that, if some stop be not put to this mad current, we shall all run back again to confusion? At this rate we are like to have more *Archbishops murdered*, and Ministers shall not be able to pass the Streets in quiet. *Obstate principis, & venienti occurrere morbo.* If the Cloud which the Prophet saw but of a hands breadth, came afterwards to overspread the whole Firmament, whither may not this come which is so great already? More innocent persons (witness their inoffensive and patient carriage, whilst

Cla.

94 *An Impartial Vindication of*
Clamors and Invectives came about
their Ears like *Hail-shot*, and they
mean time *dumb as a sheep before*
the shearer) than many of the Cler-
gy are, were never so affronted. *Help*
O King ! Help O Parliament ! Help
O King and Parliament ! If the
present Clergy be run down, and ex-
tirpated, as the late Hierarchy was,
where will you have such another ?
Can the *NC Colonies* fill the Church ?
Say One thousand *NC* and Ejected
Ministers be yet living (which I sup-
pose is the most) can we imagine
what by reason of being *superannua-*
ted (as many of them are very old)
and what for other causes which you
may guess at, if a *moiety*, i.e. if there
be 500 of them now fit for Church-
service, that may be as many as is,
and can you supply Ten thousand
Livings with 500 men ? They must
be great Pluralists, and have 10 or
20 Livings apiece, if all places be-
come theirs. Then for ever turn a
deaf Ear (as I am sure you will)
upon

upon the Nonsensical Crew of *Jesuit-ridden* People, who would destroy the onely Ministry that you can have wherewith to supply the Nation, and hath in it as many able persons, and learned men, as any Clergy in the world hath; would convert their Lands, to pay old *Debentures*; and would turn the *Bishops Palaces* into *Rocks-Nests*, I mean Places for *Broken Sharking Tradesmen*, transform'd into great *Committee-men*, to strut and vapor in, who have a mind to reduce the old *Chaos*. Is the remembrance of it so pleasant, that any wise unprejudiced man would we should come to it again? God forbid. I do promise my self, that when the *Parliament* meets the *Anti-Levitical Rabble*, or profess'd Enemies of the whole Tribe of *Levi*, who if *Aaron* were alive would take him for *Antichrist*, to be sure would not love him, the Tribe of *Corah*, *Dathan* and *Abiram*, shall receive such thanks from
the

96 *An Impartial Vindication of*
the *Two Houses* for the good service
which they have done, with their
railing Pamphlets pointed against the
Clergy of *England*, as the nature
and quality of their work doth re-
quire. If those Scriblers be Fools, or
but *half-witted* men themselves,
don't let them think the *Two Hou-*
ses of Parliament are so. They know
full well, that sober and just things
must preserve them, and the Nation;
that they must employ a *grave, lear-*
ned prudent and *honourable* Clergy,
and not bring things to a *level* in
the Church, that every upstart No-
vice, and *Chicken-peeper*, shall have
as great a share in governing the
Church, as those *Gambliels*, at whose
feet they might sit with profit one
Thirty year longer. But possibly
those who make nothing of offend-
ing the *King and Parliament*, may
from their Principles be loth to dis-
please the People or Populacy, whom
they look upon to be the *Source* and
Centre of Government, the *Alpha*
and

and *Omega* thereof, in which it begins and ends; for, say they, They are the Electors of their Governors, they first set such Rulers over them, so by the way every Wife doth or ought to make her own election or choice of her Husband; but when that is done, which God hath appointed to govern; and which to obey, I had rather St. *Paul*, and St. *Peter* should tell you, than any man that is not an *Apostle*. But let such as do give a great deference to the *People* know, that multitudes of the good People of *England* (I will not say at venture a *major* part, though possibly that be true) have been, and are greatly scandalized at the Affronts and Abuses which have been, and from day to day are put upon the present Clergy of *England*.

It is an odd, and *partial* Notion, as if no care ought to be taken about scandalizing any sort of People, but those which are called *Dissenters*;

H where

whereas the Apostle saith, *Give no offence to Jew or Gentile, nor to the Church of Christ*. Now do not men give great offence to those Christians who conform to the Church, by railing at those Ministers who are in and of the Church to which they conform? 'Tis a Folly to think that the Church of *England* Protestants have not as great a veneration for the pious and learned Preachers and Governors which are in the Church, (for their *Pauls*, *Apolloes*, and *Cephas's*; (as I was about to call them) as *Dissenters* can have for their most darling Ministers. You think men do almost *blaspheme*, when they speak against your Shepherds; and they, upon as good reason, do think, you do the same, when you speak against theirs. They know several of the *Conforming* Ministers to be as learned, and godly, so far as men can in *charity* judge, as any of yours. If you say otherwise, they think *the whetstone is due to you*; yea, a heavier

heavier stone than that, *viz.* the milstone, by virtue of that threatning of our Saviour, *He that shall offend one of these, it were better that a milstone were hang about his neck, and he cast into the depth of the sea;* For why should it be a greater danger for other Christians to offend you, than for you to offend them? Some who have no sense of sin at all, may yet easily acknowledge it to be a principle in Equity that every man ought to be as shy of offending other good men, as he would have others to be of offending him, for one man is as near and dear to himself, as another man is. I must take leave to tell you, that the *Conforming Protestants in England* do, if I mistake not, *equallize in number, if not outvie and exceed all the dissenting Parties put together.*

In point of virtue and good living, for ought I see, those who wait on the *Publick Ministry*, and are professedly Sons and Daughters of the

100 *An Impartial Vindication of*
Church of *England*, do approve
themselves as well (take them one
with another) as those who use
altogether to hear in *Private*; yea,
some of them do acquit themselves
better in point of *Temperance, Ju-*
stice, Charity, Sobriety, Modesty,
Meekness, &c. than many of those
who judge them for eating, (to use
the Apostles phrase, *Rom. 14.*) I
mean for *Conforming* to the Church
of *England* have done.

Now these *visible* characters of
Virtue and Goodness, are those
Fruits, as Christ calls them, whereby
men are to be known, or estimated as
Trees that are good.

Moreover as the Sons and Daugh-
ters of the Church of *England* do
equalize the whole Body of *Dissent-*
ers in *number* and *virtue*, so it is
most certain they do far exceed them
in *quality* and *condition*, in *wealth*
and *honour*. For besides that His
Majesty Himself, and the greatest
part of the Royal Family do own
them-

themselves to appertain to the Church of *England*; is it not most apparent that the greater part (yea, almost all) of the *Protestant Nobility* and *Gentry* of the Nation, do profess themselves to be Sons and Daughters of the Church, of which I give this plain proof: When the Members of both the *Honourable Houses of Parliament* were required, one and all, to receive the *Sacrament* after the way of the Church of *England*, I presume it cannot be proved, that ever so many as three Members in both Houses did refuse or refrain to do it, which I look upon as a very good *Omen*, that our *Parliaments* will ever own, countenance, and support that Church, to which they profess themselves to belong, and with which they do communicate in the *Holy Eucharist*, that grand Bond of Union. Let me add, that the Sons and Daughters of the Church have all the *Laws* and the *Authority* of the Nation, on

their side, that happy wind in their backs which blows very stiff in the Faces of *Dissenters*, and gives them all the repulse it can. Now judge you, whether as much care ought not to be taken not to offend those, who besides that they are as virtuous and as good Livers, as our selves, do equalize, yea probably exceed us in *number*, yea, their single Party, or the Children of the Church, which *are all by one Mother*, are as many or more, as the Children of the *Separation*, which are by many *several venters* ex. gr. *Presbyterians, Independents, Anabaptists, Quakers*, (for *Separation* has had I know not how many *Wives* and *Children* by them all, though by some more, and by some less.) I say that Church which doth not only *equalize* in *number* & *goodness*, the whole Body of *Dissenters* (much more each *member*, or *division* of the body, which is like *Nebuchadnezar's Image*. partly gold, silver, iron, clay;) but doth also
far

far transcend the whole Army of the Separation in *Wealth, Honor, and Power, and all worldly advantages.* Yea, which is more, hath all the *laws* of the Land on its side, the whole countenance of *Authority*, which hath set its Face against those who separate from it. *I say once again, there ought to be as much care taken by others not to offend them, as by them not to offend others.* If this be not a clear case, let all the world judge. Let therefore all sorts of Dissenters forbear odious Reflections upon the Church of *England*, and the Ministry thereof, whereby great offence is given to a great number of men, who, all things laid together, are much more considerable than themselves, and do not come short of them, no not in point of *good living, which is pure and undefiled Religion in Gods sight*) which is the thing in which Dissenters pretend to excell. *The light which is within any man cannot but tell him, that*

104 *An Impartial Vindication of*
it does not become him to revile his
Betters.

But I now think of another inconvenience resulting from Mens reproaching of the Clergy of *England*, viz *They who drive that Trade, do not only wrong the adverse Party, but their own*: For whereas many *nonconformists* have possibly never bin heard to speak one evil word of *Conforming* persons, as such, nor did ever so much as *judge* them for their *Conformity*, they shall be thought guilty of the same thing, for your sakes: even those who have great love for all good men in the *Church*, or are ready to give them *the right hand of fellowship*. Some as hot-spirited as your selves, will be ready to say, *Ab uno disce omnes*, they are all alike, all baptized into the same spirit of railing and bitterness, and would *fire and fagot us*, as the *Papists* did the *Protestants* in *Queen Mariæ* Reign, were we at their
mercy.

mercy. Men will seem in you as in a *Looking-glass*, to see the Face of the whole *Party*, and will suppose that *as Face answereth to Face in a Glass,* so the Heart of one *Dissenter* to another.

Is this a *service* to your *Party*, to make them all to be thought so many *Furioso's*, Men and Women whose *Tongues are set on fire from Hell*. Will any body love and honour you for that character? nay, will they not be ready to cast out your names as unsavory salt, not so much for your *separation*, as for your *spight*. You injure your selves, and your *Fraternity*, more than you do those whose *Enemies* you are, (so I express it, because many of them bear no enmity to you) because the *Slanderer* is worse than the *slandered*, by how much it is worse to *sin*, than to *suffer*. You are the *Urinals* by which men cast the *water* of your *Party*, and finding it very *black* and *muddy*, do think you are all *Spleen-grown*,
(as

106 *An Impartial Vindication of*
(as they say *Liver-grown*) or
troubled with an ill and aking *Spleen*
against all persons that hear Sermons
in *Steeple-houses*, (as some abusive-
ly call them) and receive the *Com-*
munion in Churches, without *Chim-*
nies. Is not this the way to make
your yoke heavier, and your bands
stronger?

Again, there is no question to be
made, but *this kind of doings doth*
much gratifie our common Enemy, viz.
the Papists. 'Tis Nuts and Sweet-
meats to them, to hear one *Prote-*
stant rail at another, and to see them
flie in each others Faces, ready to
pluck out one anothers eyes or
throats? *Hoc Ithacus vult*. Think
they this will do our work for us,
though we sit still. They will *tip-*
down one another like *Nine-pins*.
Let them alone to *foul their own*
Nest, and to destroy the credit of the
Protestant Religion; and then we
know what we have to do. Is this a
time of day to help the *Papists* to
do

do their work? Shall *Protestants* become in effect *Complotters* with *Romanists*, to destroy themselves? God forbid. Are you not sensible that these things do make the breach betwixt *Protestants* wider, and divide them more at a time when they are concern'd to unite and join as one man, to oppose the common Enemy. I suspect the hand of *Joab*, of the *Papists*, I mean, is in this thing. They make us call one another names upon slight grounds, *viz. Pelugians, Socinians, Popishly affected*, when God knows some that are, or have been so called, have not one grain of any of those errors in their heads or hearts. Nothing can please *Papists* so well, as to see warm *Protestants* planting their *Canons* against one another, as who should say, they would *batter* each other to the ground. Thus some angry and busie men do make a *may-game* of as sound *Protestants* as themselves for *Romanists* to laugh at.

at. Thus whil'st men pretend to be casting Religion into a Furnace, that it may come forth more refined like Gold, they cast it like dross into a Fire, to be wholly wasted and consumed.

Again, what do odious Reflections generally produce, but *railing for railing, and reviling for reviling*? One calls him that differs from him in Opinion, *Knave or Heretick*, and he calls him *Fool or Duncce* for his pains; and each it may be calls the other out of his name, and what is gotten by it on either side? Say that the Ministers or People who are *in*, and those who are *out* of the Church of *England*, should go and write one anothers *Lives*, *feigning* some things *of*, and *aggravating* other things, *against* each other; I fancy *both* sides would come off with *loss*, and *shame*, and the common Enemy would stand and cry, *Ah! Ah!* so would we have it.

'Tis pleasant to observe how the
polemick

the present Clergy of England. 109
polemick wits, the Writers of *Invectives*, the *Duellists*, do take their turns. He that writes first against any man for a moneth, or two, or three, more or less, rides about in triumph, compassed about with the *Euge's* and *Applauses* of his own Party, (if he has done *excellently* well, or if he has not so written, as that they are ashamed of it) he is for that time the *Knight that has killed the Gyant*, but, *bie-and-bie*, the *Gyant riseth up again*, and *kills the Knight*; then there is as much triumphing on the other side for a season. 'Tis seldom ever concluded on both sides, which had the better of it, but one saith his *Cock of the Game* beat, and the other saith his did, so *both beat*, and *both were beaten*, and the matter will not fully be agreed till the day of judgment. He that *rails downright*, is censur'd of all as *dull* and *spightful*; he that gives himself to be *witty* in such Writings, is counted by some *light*
and

110 *An Impartial Vindication of*
and trifling ; but he that mixeth no
wit therewith, is counted so unplea-
sant, that no body will read him. For
'tis the merry Andrew that makes
the Show to be cared for. I declare
sensibly, I know nothing that any
body gets by Paper-duels, about mint,
anise, and cummin, but I doubt Reli-
gion loseth infinitely by them.

Give me a *Conscientious Man* to
speak to (such another as your self
is Sir) and I will tell him one Ar-
gument more, which will more pre-
vail with him than most of the rest.
Odious Reflections upon Ministers
and Ministry (as it might be upon
that of the Church of England) ought
carefully to be avoided, because they
do weaken their hands, as to the
great work of converting and saving
Souls ; and better it were that a
millstone were hung about a mans
neck, & himself cast into the sea, than
that he should obstruct that work.
A Minister laid under great preju-
dice,

the present Clergy of England. III

dice, is like a Sword with the edge turned : *Christ himself did no mighty works in his own Country, because of their unbelief*, Mat. 13. 5. which sprung from their *prejudice*, and want of esteem of him, *ver.* 17.

If you think there are no Ministers of the Church of *England*, who design their Preaching for the saving of Souls, or know how to manage themselves for that purpose, or how to go about it, you are very *uncharitable, self-conceited and ignorant*. They preach the same Gospel which you do, and why may it not prosper as well in their hands as yours ? *St. Paul* saith, *Rom.* 14. *Destroy not him with thy meats for whom Christ dyed* : And I say destroy not him with thy *prejudice*, whilst you go about to persuade the People that all, or most of their *publick* Ministers are either *unsound* in their *heads*, or *unsanctified* in their *hearts*, or both. By so saying, you do as much as in you is, to make all that they shall preach

preach of none effect. They think under correction, that several of them *have the Spirit of God as well as you*, and doubtless so they have. Must your *peevishness* and *censoriousness* help to *damn* the Souls of others? If you would have the Gospel to *run and be glorified*, see that you govern your unruly tongues, and remember Gods words to *Miriam*, *Wer't thou not afraid to speak against my servant Moses?* (who was one of Gods Prophets) *Num. 12.* Lay your hands upon your hearts, and mouths, and be silent, else the blood of Souls, to whom you have render'd the *Ordinances of God ineffectual*, may cry louder against you, than ever your voice can do against those learned, pious, and able Preachers, with whom God hath blessed the Church of *England* at this day.

I am well aware what those people would be at, *who lift up their voices like a Trumpet* against the Clergy
of

the present Clergy of England. 113

of England, viz. They would gladly have them laid aside as useless vessels; they would gladly see their downfall, at which they would cry, *Babylon is fallen, is fallen; You would fain extirpate the Ministry of England, root and branch, and see the Honor of it lying (as some years since it did) in the dust. How would you rejoyce in its stones, and take pleasure in the dust thereof? but in a quite different sense from what the Psalmist meant by those words. God forgive you, you know not what you say, or would do, if you could.*

I presume the Folks of that strain would have no *Ministers* at all, for they know there are not *outed* Ministers enough, to supply *one tenth part* of the places in *England and Wales*; and as for the *Conforming* Ministers they would have their mouths stopt, and there are none but of those *two sorts*, consequently you would have none: You desire a *Fi-*

I *mine*

114 *An Impartial Vindication of*
mine of the Word of God, which you
ought to dread & deprecate. I imagin
who you are, and whence you have
received your principles. You must
needs be either Hobbists, or Atheists,
or Fifth-Monarchy men, or Quakers,
or Seekers, or Ranters, or Sweet-
singers of Israel, or Papists, who
would have no Protestant Clergy;
yea; had rather there should be none
at all. I fear not to say that most of
these, but even now recited, are the
Sons and Daughters of Folly, and
Nonsense, the bold Imprisoners of
truth in unrighteousness; people that
have forced and ravished their Rea-
sons and Consciences, offered violence
to themselves, for who can doubt of
a God but he that has done so? and
of that belief are some of these.
Those are the Pioneers, who make
it their business to undermine Reli-
gion, or to evaporate it into Enthu-
siasm and Madness. But if God
should ever suffer their hand to find
out this their Enterprize, it is easie
to

to foresee what the effect and consequence thereof would be, *viz.* an inundation of *Atheisme*, *Infidelity*, *Prophaness*, *Popery*, *Debauchery*, *Ataxy*, *Anarchy*, *Sacrilege*, and *Contempt* of all that is called *Holy*; all sense of good and evil, and the distinction betwixt both, would be lost, all apprehensions of future rewards & punishment would be defaced, if not obliterated, and extinguished, all capital punishments would be despised (for setting aside the consideration of a future estate, who would fear to let the breath go out of his nostrils) and consequently all *civil* and *humane* Government must be dissolv'd, & the world must be brought into perfect confusion, as in the enlargement of these heads will appear. *Atheism* would certainly cover the Land, as waters cover the Sea, if there were no Preaching, but the People left as Sheep without a Shepherd; for if it come in like a Flood, even now whil'st the Word of God is like a Standard

116 *An Impartial Vindication of*
lifted up against it, whilst it meets
with continual opposition, what would
it not do, if the divine Oracles were
silenced, if men might go from City
to City, seeking the Word of God,
and not be able to find it? A Fire
that burns vehemently, though water
be cast upon it, and Engines play'd
against it, how would it rage, if it
were left to burn *ad extremum viri-*
um, if no opposition were made to
it? How drench't in *Atheism* are
those parts of the world, where the
Gospel is not, or hath not been pre-
ached? If God were quite out of
sight, would he not be quite out of
mind? my meaning is, if God were
not set before the eyes of men, in the
Ministry of his Word, would he not
be quite forgotten, and in time dis-
own'd, and deny'd?

Now if *Atheism* would get such
head by destroying and extirpating
the Preachers of Gods Word, to be
sure *Infidelity*, or *disbelief of the*
doctrine of our Saviour, would get
ground

ground much more. Against *Atheism* we have the *Light of Nature*; or *Law of God written upon the Table of our hearts*, to preserve us from it, besides the dictates of *Divine Revelation*, and the *written Word*; but *Divine Revelation* is all we have to guard and defend us from *Infidelity*, which makes it far more easie for men to turn *Infidel*, than to turn *Atheists*. If the weeds of *Infidelity* do spring up very much in the Garden of the Church, whil'st drest, and carefully lookt after, how would they overspread all, if there were no spiritual Gardeners, if I may so call the Ministers of Gods Word, to be weeding them up from time to time?

That an inundation of *Prophaneness* and *Debauchery* would entue, upon extirpating the Preachers of God's Word, is not to be doubted; for where *Atheism* and *Infidelity* go before, they must needs follow after; witness *Psal. 14. 1. The Fool hath*

said in his heart there is no God. Corrupt are they, and have done abominable works. Let there be no Sluice to keep out the Flood of Atheism, and I will undertake a City shall be as rude as a Camp, and Vice shall shew it self as publickly as now Virtue doth. Honest men shall grow almost as scarce in London, as they were in Sodom, and in Jerusalem, when it was said, See if ye can find one man that executeth judgment, &c. Or as they were in Noah's time, when eight persons were all that were thought worthy to escape the general deluge. Then may we presume, that lying will be as common as speaking of truth is now; Perjury as common, as Lying; Adultery as common, as Marriage; and Incest, as Adultery; and Sodomy, as either: then, as we have reason to think Cheating, Robbing, Plundering, Rapine and Violence, shall be as common as Buying and Selling are now; and what would quickly be the case of these Notions,

tions, if Things were at that pass?

How much *civiliz'd* have several places been, where the Gospel hath been powerfully preached, above those in which it never was? The preaching of the Gospel has made many *Christians* first and last, but more *Men*; I mean, it hath morally reform'd a great many more People, than it hath *savingly regenerated*: of a person *morally* reform'd, or brought to good *Ethicks*, it may be said, as our Saviour said of that man, who told him *he had kept all the Commandments from his youth. Verily thou art not far from the Kingdom of God.* There is a step beyond those *Virtues* which *Socrates, Aristides, Plutarch* and *Plato* were famous for, which is necessary for us *Christians*, who enjoy the Gospel to take if ever we would be saved, though possibly God accepted at *their* hands what they under their dark circumstances perform'd upon

120 *An Impartial Vindication of*
the account of *Christ*, and of the
Covenant of Grace, (though to them
unknown) but surely God requireth
more of us, than of them; *For to*
whom much is given, of them much
is required: But next unto their
happiness who are got within (or
into) *the Kingdom of God by super-*
natural grace, is theirs, who are not
far from that Kingdom, so that it is
but taking a few steps further, and
they are there; but where Men, and
Women, are not so much as *civi-*
liz'd, they may be said to be as far
from the Kingdom of God, as the East
is from the West, and at that distance
would the extinction of the *Gospel*
put the greatest part of men amongst
us.

A fourth mischief which the ex-
tirpation of the present Ministry of
England would produce, or prepare
for, would be *the introduction of the*
Religion which we all profess so
much to hate and dread, viz. *Popery.*
Atheists, Infidels, and Debauchees,
are

are *Papists in proxima potentia*, that is, a little matter will make them so. The *first matter*, as being without any form, is said to be capable of all forms. *Rasa tabula*, or unwritten Paper is capable of having any thing written thereupon. They are as soft wax, to receive the impression of *Popery*, when under any Penalty it shall be impos'd upon them. An *Atheist*, and *Debauchee*, will never turn for any Religion whatsoever, but will say as one did in that case, viz, *That he came into the world raw, and was loth to go out of it roasted.*

Again, One that is an *Atheist but in part*, *pro hic & nunc*, now and then, or as it were by fits and moods, is much more inclined to be a *Papist*, than if he were an *Atheist at all times, and to all intents and purposes*; because a man who hath some little remainder of *Conscience* left in him, is more inclin'd to take to one Religion, or another, than one in whom

122 *An Impartial Vindication of*
whom *Conscience* is perfectly extinct.
And the reason of that is, because
a *working, and awaken'd Conscience*
(be it so but now and then) cannot
be pacified , and quieted , without
something of *Religion*. Will the
Lord accept of thousands of rams, of
ten thousand rivers of oil? Shall I
give my first-born for my transgres-
sion, the fruit of my body, for the sin
of my soul? Micah 6. 7. Something
conscience puts them upon *doing* and
suffering, that they might be at rest
and peace within themselves. Now
this is the advantage which *Popish*
Priests and Jesuites do take, for the
purpose of making *Profelytes*: this
is their *Harvest*, when men have con-
tracted a world of *guilt* by an athe-
istical, debauched course of life, their
Consciences begin to be uneasy, and
like the troubled Sea, which casts
forth dirt and mire, then they want
a *Confessor, some man of God to speak*
a word in season, for their relief and
comfort; no sooner do these spiri-
tual

tual Mountebanks, Popish Priests I mean, hear of any persons (especially of quality) their being in great *agony* and *distress* of mind, under a wounded conscience, &c. but they labor to become the *Physicians* of his Soul, endeavour to get him for their *Patient*, pretending that they have such *balm* for wounded Consciences in their *Gilead*, as the like is no where else; they can cure it, though the wound be never so deep, as easily as a cut finger, their *nostrum* is infallible, by the power where they turn, or *transubstantiate* a piece of Bread into a God, what can they not do? They will undertake to cure *cito, tuto, & jucunde*; *speedily, safely, pleasantly*, with very easie and cheap remedies. They will but enjoin a strict *Lent*, in which you must abstain from all *flesh-meats*, mean time allowing you to eat of the most delicious and nourishing sort of *Fishes*, made highly *palatable* with the rarest Sauces,

come

come the worst to the worst, an *Epispastic Plaister* to your backs, laid on at your own discretion, I mean a little gentle *lashing*, or *whipping* of your selves, so as to leave a few *blisters* behind it; Oh that will let out all the sinful malignant *serum*, and make you as sound as a Fish.

Your *Papish* Divines are the onely Men who can give a *Balaam* his wish (or rather who pretend they can do so) *viz.* make him to die the death of a *righteous man*, who never liv'd any such life. They are the onely men who have Heaven to *sell*, if a man hath but money enough to *buy* it; and whose Religion is so favourable towards *rich* people, that hardly any of them can fall short of Heaven (according to what they declare) unless he be so *foolishly stingy*, that neither *living*, nor *dying*, he will give any thing considerable to their Church.

One humor the *Romish* Divines
and

and *Casuits* have, which is very taking. They will resolve you any case of Conscience, just as you would have it resolv'd, if they can but know your mind. Were that practice but *safe* (as doubtless it is not, but very pernicious to the Souls of men) who would not be of that Religion?

Moreover, the *Romish* Religion hath as pleasant *Salvo's* for the credit and reputation of People, as for their Consciences, ex. gr. No Woman ought to be counted a Whore, or is justly so call'd, who hath not committed folly with TEN THOUSAND MEN, and then, as good luck is, I hope there may be ne'r a Whore in the World. This sweet complaisant Religion, which doth thus become all things to all men, that it may win all, would doubtless very easily obtain amongst us, and overspread a Land so drench't in Debauchery, so laden with Guilt as England is, if the Church of
England,

126 *An Impartial Vindication of*
England, and especially the Mini-
sters thereof were not a strong Bul-
wark against it. Do but demolish
the Clergy of *England*, do but once
throw down that *hedge*, and it will
be as easie for *Popery* to come in, I
had almost said, as for a Fish to swim,
or a Bird to *fly*.

Again, *Ataxy, Anarchy and Con-*
fusion would certainly ensue, upon
the destruction of the Church and
Clergy of *England*.

Surely the successive Kings of
England have had no Subjects who
have stuck closer to them, than their
Clergy have done, both in the *Uni-*
versities, and in all Parts of the King-
dom; neither have any sort of men
a greater sense of their *dependance*
upon their King. Now do but de-
stroy the Clergy of *England*, and
you will find the *Civil Government*
of *England* to be *stans pede in uno*;
i. e. to stand but upon one foot,
which is both an *uneasie* and an *un-*
safe posture; and it is probable that
in

in that case it would not long stand upon that neither. Whensoever *Aaron* departs, *Moses* will miss him; and too many there are who strike at *Moses* thorow the loins of *Aaron*. If the *Church* be confounded, the *State* cannot long continue in good Order. They who destroy'd the Temple of *Jerusalem*, did they not destroy the *City* also?

Had I not been bred in Times in which I had seen both *Ecclesiastical* and *Civil Government* pluckt up by the roots, I should never have had those dreadful apprehensions of what I am now speaking, as now I have.

What but utter and *Babel*-like confusion can ensue, when the Government that was in being is demolished, and no other, worthy of that name, put in the room of it? This was our case. They who did pull down *Episcopacy*, know not what, or how, to build up instead thereof (for such unskilful *Architects* can build
on-

128 *An Impartial Vindication of*
nothing but *Babels*, nor know they
how to *finish* them neither.

When the *hedge* of God's Vine-
yard is once pull'd down, what should
hinder the *wild Bores*, and the *lit-
tle Foxes* from coming in to destroy
it? A *Church without a Govern-
ment*, is like a *Ship without a Pilot*,
left to the merciless cruelties, or
cruel mercies of the winds and
waves, rocks and sands, and in emi-
nent danger of being quite lost. If
the men of *Billingsgate*, who compass
the Church of *England* from day to
day with the sound of their *Rams-
borns*, their *Railings* I mean, could
make the *walls* thereof to fall before
them, like the walls of *Jericho*, who
sees not what would be next? Then
they who pretend to hate *Idols*,
would forthwith fall to committing
Sacrilege, then would the late *Chaos*
return upon us, and it would be no
more *omnia Comest a Belo*, but a
Dracone. *Bel* would be swallowd up
of the *Dragon*, the world would de-
vour

vour the *Church*, and its mourners, which were given to encourage *Learning*, and promote *Devotion*; would be concern'd to gratifie the *pride* and *avarice* of a few *secular* men, who have no more right thereunto, than you and I have to the *Crown of Spain*.

Methinks I see a number of *Achans* whose mouths are watering, and whose fingers itch after that *wedge of gold*, and that *Babylonish garment* (as they had wont to call it) which they thought fate well upon their own backs, though doubtless nothing was ever more unbecoming, than to see *Laymen* mounted upon the *Churches Horse*, and *Churchmen* themselves going on foot ; *Laymen* dwelling in *Bishops Palaces*, and the rightful Owners inhabiting poor Cottages.

I am of Opinion that as many of the late *Purchasers of Church-lands* as are modest men (if we suppose any of them to be such) had they

the same opportunity as heretofore, to enter upon the rights, means and possessions of the *Church*, would blush and tremble to do it (as we may imagine a young *Thief* to do the first time that he picks a Pocket, or demands a Purse upon the Highway.) Surely some of these *Purchasers* would not have these Lands again, if another usurped Power should make them the free tender of them.

But as for the hardened and seared sort of sacrilegious Sinners, methinks I hear them cry, *Give me my Church-lands again, my Bishops or Deans Palaces, &c. or I dye.* (*Stolen water is sweet.*) Do then. For if nothing will serve your turn but *Naboth's Vineyard*, I mean that which is none of your own, but dedicated to pious Uses, 'tis pity you should live. Why may you not as well say, *Give me my Neighbor's wife, or I dye?* For secular men have no more right to *Church Revenues*,

venues, than *David* had to *Uriah's* Wife when he was living. This is so plain a case, that I, for my part, do not despair of seeing some of the late *Purchasers*, who are *rich* men, making *restitution*, *Zacheus* like, of all the wealth which they have gotten *sacrilegiously*, and returning it to the stock of the *Church*:

Methinks I hear some one or more of the late *Purchasers* lying upon a *Sick-bed*, under the daily expectations of approaching death, thus bemoaning himself, Wo is me that I should have so little *wit*, and less *grace*, as to invade the undoubted rights of the *Church*; That I should presume to devour *holy things* (for so is every thing, in a sense, that is devoted to Religious Uses) both *Fool* and *Knave* that I was to part with that which was *lawfully* my own, to purchase that which could never truly become mine, to let go my real *property*, to buy the *property* of other men, fore against their
K 2 wills.

132 *An Impartial Vindication of*
wills. I must needs be unjust, in
alienating that *without*, and *against*
Law, which was vested in other men
by *Law*. The Land which I bought,
did by an unrepealed Law belong to
the *Church*, and there never was a
Law (or power that was able to
make a Law) that did alter the
property of it; and though it was
not I that did take upon me to sell
the Church's Land, or did cause, or
approve them to be *sold*, yet I pre-
sum'd to *buy* them, and so doing, if
the *Proverb* be true, viz. *That the*
Receiver. is as bad as the Thief: I
that *bought* them, was, in effect, as
guilty as those that *sold* them. Oh
that I had taken warning by what a
great *Lord* gave in charge to his *Son*,
when he was taking leave of him
upon the Scaffold, viz. *Meddle not*
(said he) *with more or less of the*
Church-land; for if you have but
ever so little of it, it will prove as
a moth or canker, which will in time
destroy the whole. The seeming
smiles

smiles of Providence in those days, upon such enterprizes as those, made me venture, but since the same Divine Providence hath so severely *frown'd* upon the *Adventurers in Sacriledge*, I have had no rest in my spirit, but been as a *troubled Sea*, casting forth dirt and mire. Had I *wherewithall*, I would make the Church most ample satisfaction, I would repay what I had *borrowed*, or rather *purloin'd* or *ravish'd* from thence, with great *overplus*: in how much more peace should I die, if I could but do so, than now I am like to do? yea, it would be a kind of *hell* to me, to think of dying before that were done, but that God hath said, *Where there is a willing mind*, (as I am sure there is in me to make restitution to the Church, if I had *wherewithall*) *God accepts according to what a man hath, and not according to what he hath not.*

But others on the contrary hand
K 3 there

there are akin to that *Emperor*, whose Motto was, *Quocunque modo rem*, i. e. *Give us wealth*, howsoever we come by it, whose teeth do yet water after the Revenues of the Church, as our *Ababs* do after *Naboth's Vineyard*. They fancy, they could dissolve a good *Deanery* or *Bishoprick*, as *Cleopatra* did her Jewel, in any convenient Vehicle, and drink it off at one draught; not but that those very men do own, that many of the present *Churchmen* are very honest and worthy men; that they are *Guelfs* (to allude to a well-known Story,) but their Revenues are *Gibellines*, they are not *Antichristian*, but their Houses and Lands are so. But out upon the *Hypocrisie* which seems to strike at *Antichrist*, but aims at *Mimmon*; that would make *Clergymen* poor, under pretence of making them so much the more honest, but for that only intent, that they through their poverty might be made rich. 'Tis not so much

much the *destroying* of the richly-decked Whore of *Babylon*, that some would be at, as the *plundering* and *pillaging* of her; they care not for *burning her flesh with fire*, so they may but possess her rich Jewels, and costly Ornaments, when that is done, she may live as long as she can for them. Some are ready to cry, *Overturn, overturn, overturn, viz.* the whole Ecclesiastical Constitution, and revenue, but cannot add, *till he shall come whose right it is*; but their meaning is, till it come into their hands who have no right to it. But may I never live to see that day, when *Learning* and *learned men* shall be *starv'd*, *Ignorance* prevail against *Knowledge*, *Profaness* get the ascendent of *Piety*, *Rapine* and *Force* overcome *Right* and *Justice*, where few, or no man, shall be left able to defend true Religion against the Enemies thereof, *viz.* *Atheists, Papists, &c.* because no encouragement given to any man to

be a *Student*. Was not that the very course why *Julian* the Apostate went to destroy the Christian Name out of the world, and shall we tread in his steps?

They bid fair for it, who are always railing against the *Church* or *Churchmen*, as if they were not worthy to live, though a great many of them are as honest, ingenious, deserving men as live.)

If ever God for our sins shall suffer the Ministry of *England* to be rooted out, the dismal consequences thereof (some, if not all) are easie to be foreseen.

Methinks in that case I hear the sound of the *Trumpet*, and the alarm of *War*, I foresee garments rolled in blood, I hear the *Nobility and Gentry of England* crying out, We will submit to no Innovations in the *Church*, no New-fangled Governments, we will die upon the Spot, before we will accept of any but the ancient Government of the *Church*.

Me-

Me thinks I hear *Churchmen* saying in that case, What care we for our Lives, since we have lost our Livelihoods and Employments; if *Soldiers* turn *Churchmen* (as some have done heretofore) we will turn *Soldiers*, and try if we can dispossess them, as they have done us; we can but die, when the worst comes to the worst; and *happier is he who dieth by the sword, than he that pineth away with famine.*

He that hath but one eye, may see that the People who are always reproaching and undermining the *Church and Churchmen of England*, do take a direct course to put us all into *blood*. I would moreover tell that *Tribe of Issachar*, which is always vilifying the *Tribe of Levi*, that they do take the direct course to bring upon their own heads the *blood* not of one Civil War only, but also all the blood which hath in all Ages been shed by the *Persecutors of the Church*, whose practices they do

138 *An Impartial Vindication of*
do rise up and justifie, by doing the
same thing as our Saviour said to the
Jews, Luk. 11. 49, 50. *Thus saith*
the wisdom of God, I will send them
Prophets and Apostles, and some of
them they shall slay and persecute;
That the blood of all the Prophets,
which was shed from the foundation
of the world, may be required of this
generation. From the blood of Abel,
unto the blood of Zacharias; Verily
I say unto you, it shall be required of
this generation.

May I not by this time presume
that I have now said enough to pre-
vail with all that have or shall read
these lines, for ever to forbear per-
secuting the Ministers of God's
Word, with the persecution of their
Tongues, as sharp almost as that of
Swords. Some would think I have
said more than enough upon that ac-
count, but yet being mistrustful with-
in my self, that what hath been hi-
therto written, will not make a per-
fect

fect conquest over that unruliest of members, *viz.* the *Tongue* ; I shall add (at leastwise *ex abundanti*) some few passages more, which may help yet farther to fasten my counsel *as a nail in a sure place by a Master of Assemblies.*

'Tis manifestly a *Sin* for men to hear others reproaching the Ministers of God's Word, and to say nothing (seeming by their silence to give consent) they *have fellowship with the works of darkness who reprove them not* ; but for a man, yea, a *Clergyman*, to raise or take up an evil report against the Ministry of *England*, is so unaccountable a thing, as nothing can be more.

○ If any of you (to *Dissenters* I speak) do serve *Conformable* Ministers (I mean the Body of them) so, be assur'd that many of them did never serve you so ; I mean, were never heard to declame against the whole Tribe of *Nonconforming Ministers*, nor yet against the *major*
part

140 *An Impartial Vindication of*
part of them. They cannot endure
to hear you called *Formalists, Hypo-*
crites, Scribes and Pharisees, why
then should you endure to hear
them *rail'd* against, and accused of
those things (as one man almost)
of which you know not one in twen-
ty of them is guilty. What do we
Protestants get, I wonder, by *dash-*
ing and *bespattering* one another? To
invert the Proverb, *Whilst honest*
men fall out, are not Knaves like to
come by their Goods?

By railing at the Sons of the
Church, you can neither get your
selves *in*, nor any of them *out*; nay,
why should you desire to have them
cast *out*, since many of them would
gladly lend a hand to help *you in* (to
those of you I speak who are *wor-*
thy and *peaceable* men, for you are
not all of one piece.

Canst thou be a *modest* man, and
not think that there are sundry Mi-
nisters *in*, and of the Church of
England, who, both for *Gifts* and
Graces,

*Grass*s, do far exceed thy self, and will you suffer such as they to be swallow'd up with the common deluge of *Infamy*, and not prepare, as it were, an *Ark* of defence, and Apology, in which to preserve those *Noah's*?

But for ought I see, in this immodest Age, it is no bar to *Censuring*, for a man to know those whom he presumes to *censure*, to be much his own *bettors*. *Servants*, in point of *judging* and *censuring*, do often ride on Horse-back, whilst *Masters* (their Superiors I mean) as in reference unto being *judged* and *censured* by them, are often made, as it were, to go on foot: But most uncomely it is, to see the *greater* judged by the *lesser*; and *Superiors* brought to the Tribunal of their *Inferiors*: why should he carp at a meer *mote* in another mans eye, who hath a *beam* in his own? Thou art *self-condemned* whoever thou art, that dost censure a
better

142 *An Impartial Vindication of*
better man in point of *life and*
learning than thy self, because if *he*
be to be slighted, much more *you*.
Doth your not being of another
mans judgment in disputable mat-
ters make you, or necessarily infer
you to be a *better* man than he?
nay, it may be you are the *worse*, and
the *weaker* man, for being of that
Opinion for which thou admir'st thy
self. 'Tis not the first time that
people have been proud of *black*
spots, and *gloried in their shame*.
Sith the world is so incompetent and
unequal Judge of mens worth, as
generally it is (*Fame, like a River,*
bearing up straws, and letting gold
and silver sink) I cannot but think
of St. Paul's words, *It is a small*
thing with me to be judged of you,
καὶ ἀνθρώπων ἡμέρας, of *Mans*
judgment (or *day*) The weakest
and shallow'st people are generally
most *censorious*, as well as most
peevish, according to the Proverb,
Qui ad pauca attendunt de facili
pro-

pronunciant ! i. e. A Fools Bolt is soon shot ! As weak-sighted men find fault with the Sun for shining so bright as to dazle their eyes, so some blame others for those things which are their *excellencies*, and the true elevations of their Souls : so some Buildings which are very *streight*, deceive our eyes, as if they were awry, meerly upon the account of that great *height*. St. Paul's holy Extasies and Raptures, made some say, *That he was besides himself.*

Possibly you will do them whom you love not, a great kindness (though sore against your will and intention) by *speaking*, or *writing* against them with great ignominy and reproach ; for thereby, as by a kind of *Antiperistasis*, you may stir up others to speak and write more and more justly for them, than ever you did or could against them ; as Solomon says in another case, *Rejoyce not at thine enemy when he falleth, lest the Lord see it, and take away*

144 *An Impartial Vindication of*
away his wrath from him. So say
I, Do not thou vilifie thine *enemy*,
lest the Lord see it, and take away
the Crown of thorns which thou
hadst put upon his head, and put a
Crown of glory in the room thereof.
Men have been made famous by op-
position.

If all that I have now said, will
not suppress and silence the clamor-
ous noise of ill-affected men, against
the present Clergy of *England*, but
still they must remain under an *evil*
tongue, what can I say more, than
what *Michael the Archangel* reply'd
to the *Accuser of the Brethren*, when
he contended with him about the
body of *Moses*, Jude 10. 1. *The Lord*
rebuke thee?

Dear Sir, Your patience is very
wonderful, in that you have not
seem'd to be tir'd all this while,
with so long a Letter, full of *Proso-*
popæia's and *Apostrophe's*, as if one
while not I, but some other person
were

person were speaking to you,; and other-while as if I were not speaking to your self, but to some other person (which kind of diversions had not been tolerable in a meer *Epistle*, though possibly in an *Epistolary Discourse* as this is, they may be allow'd of.

If you think, *Sir*, you can screw up your indefatigable *Patience* one Peg higher, and not go a Note above *Elah*, I would do one thing more before I take my leave of you, and that is, I would give a little good advice (which my hoary head must help to bear me out in) to those who are yet but *Inceptors* in the Ministry, who are but *of yesterday*; and so though I am far *from thinking they know nothing*, yet I am well assur'd they do not yet know all that belongs to them, or one half so much as age and experience, with the blessing of God thereupon may teach them.

L

Sir,

Sir, Your presence at the counsel I am about to give them, and your countenancing of it, may possibly cause them to mind it so much the more, and therefore I shall borrow your ear or eye with your leave, and the next thing will be to kiss your hand, &c.

Then (Sir) with your good leave, I will turn my Face towards my young *Brethren* of the Tribe of *Levi*, those, I mean, who lay in the vast Womb of *Non-entity*, or of *Nothing*, many Years since I was first tossing and tumbling upon the troublesome Sea of this World, who are coetaneous with but some of my *children*, and consequently whose *Father* in point of age I might have been, they who were not so much as come into the world when I first came into the *Ministry*, viz. above *Thirty Years* ago; if in so great a disparity of Years (far beyond what useth to be betwixt *Tutors* and their *Pupils*)

Pupils) I take the kind and Christian freedom, to give them some wholsom counfel; I hope such is their *humility*, as that they will think that I by so doing, do not at all seem either to *undervalue* them, or *over-value* my self. Some body must give such counfel as I am now about to give, and they must *take* it too, and practise it, or for ought appears, we shall be all undone: I mean *the Church of England*, if such advice be not followed, will, in all likelihood, yet once more be laid in ashes, *Quis talia fando temporet a lachrymis*; or with weeping eyes be it spoken.

To you therefore, *my Brethren, Brethren in point of Office*, I mean, *not in point of Age*; for those whom I shall presume to give my counfel to, are so *very young*, that for matter of *age*, I might properly enough call them *Children*, if not *my little Children*, according to the Appellation used by *St. John.*) To

148 *An Impartial Vindication of*
you, I say, I address my self, and
take the boldness to tender you my
advice, as followeth :

Would you stop the *noise* and *clamors* of the People? Would you put to silence the ignorance of foolish men? yea, would you make your Enemies to become your Friends? this do.

I. Do you of the Clergy of *England*, who are *Patients* labouring under the sad disease of continual *Affronts* and *Reproaches*, and are from day to day under an evil tongue, or tongues, mark well those things which cause offences (needlessly I mean) and avoid them. So far as in you lieth, not only live peaceably with all men, but cause all men to live peaceably with you. I would not carry a Stick in my hand, so, as might be seen, if I thought that so much as but an angry Dog would be exasperated by it, much less

less would I causlessly incense a Christian.

2. Shall I expose *my self*, and which is more, *my Office* and *Function*, to be hardly spoken, or thought of, out of an unwillingness to part with some part of a borrowed excrement, I mean a *long Periwig*? Trim it for shame; and if it be thought too long by an *inch* or two, or three, or by *half a foot*, or a *foot*, cut it off, lest it should suggest to any of your Hearers that dishonourable thought of you, that you look more like those hairy, and *Satyr-like* creatures, which some Ladies make their *Play-fellows* (to say no more) and call them *Shocks*; I say more like to one of those despicable creatures, than to one of *Christs Embassadors*: That kind of Notion will be more obvious to any body, when they shall mind the twisted Lock which hangs down in the neck of many mens *Periwigs*, which

150 *An Impartial Vindication of*
seems to carry a great resemblance
of a *Dog's tail*. Rather than be so
exposed, *forthwith circumcise your*
uncircumcised heads; cease to in-
cable your Faces with long *Ropes* of
hair, as if you were always afraid of
Cannon-shot. come to so *short a cut*,
as can reach to no mans just dis-
pleasure.

The Divines who gave the first
example of wearing *long hair*, took
it up in opposition to Archbishop
Laud, who could never endure to
see Ministers wear *long hair*, and had
wont to send abundance of Pa-
tients to the *Barber-Surgeons*,
who us'd to return *half-shorn*. Now
as if his enjoining the Clergy to
wear their hair *very short*, had *justi-*
fied, if not also *sanctified* the wearing
of their hair extreamly long, the
Antipodes of Prelacy betook them-
selves to that effeminate, and prohi-
bited extreme: which cross trick
if they will not leave, may their
penance

penance be, to be enjoined the wearing of as many *Caps* at once, as that learned man is said to do, who first brought *long hair* into fashion with Ministers, for which the world will never be so much beholden to him, as it is for some of his *useful Writings*. But enough of *overlong Periwigs*, and I hope sharp enough to cut a great many of them off in the middle, and here the Maxim will hold true, *viz.* πλέον ἡμῶν πάντος, *one half is better than the whole.*

Whereas some of you are complain'd of, not for *too much hair on your heads*, but *too little on your faces*, I mean, for want of age, and natural gravity, make up that defect in sobriety, modesty, and composedness of behavior; where natural gravity falls short, artificial, or acquired (I will not say affected) gravity should compensate for it.

3. If the Gall and Wormwood
L 4 which

152 *An Impartial Vindication of*
which has formerly fallen from the
Tongues or Pens of any of you
young Gentlemen of the Clergy, hath
opened the mouths of People against
you, resolve henceforward to use no
other than *soft words, and hard ar-*
guments. They that stir up *Wasp-*
nests, must look to be stung. We
shall never make Profelites by *jear-*
ing and hectoring, if we can *persuade*
and convince men, well and good.
If we will *bite and devour others*,
we our selves shall be bitten, and
devoured of others. Men under
hatches and in misery, are like gall'd
horses, easily provok'd to wince and
kick.

4. If your *Heterodoxy* be com-
plain'd of, be very cautious not on-
ly of being *Heterodox*, but of so
much as *seeming* so to be, avoid all
the *appearances of Heterodoxy*.

The less *young Ministers* do med-
dle with Controverted Points (their
Orthodoxy being more questioned
now

the present Clergy of England. 153

now adays , than that of ancients Divines) the better it is. Go not above your depth in the waters of *Theology* , and chuse to go rather where a *Lamb* may wade , than where an *Elephant* must be forced to swim.

Give no man cause to complain that you seem to be the Disciples of *Seneca* and *Plato* , rather than of *Christ Jesus* , because you quote them oftner than you quote him. You will find it no ill Rule , *Bonus Textuarius est bonus Theologus* : And that nothing comes with so much power upon the hearts of men , as doth the *Word of God* , which is said to be quick and powerful, and sharper than a two-edged Sword.

Take heed of making the *Cross of Christ* , I mean the plain Doctrine of *Christ crucified* , to seem to be of no effect, by stuffing your Sermons with such affected eloquence and pomp of words, as if you did lay all the of its efficacy , upon the enticing words of mans wisdom.

A-

Above all so live, so piously, circumspectly, so prudently, that they who behold your good works, may glorifie your Father which is in Heaven, that none may have wherewith to accuse your good conversation in Christ Jesus. Live down the Clamors of those who open their mouths against you, that in due time they may cry you mercy, and blush to think how unjustly they have aspersed you.

Give no occasion to any man to say thou art proud, or covetous, or luke-warm, or vain, or idle, or fantastical, or a fashion monger, or a starcht min, or one that debaseth, or diminisheth the majesty of preaching, by reading all, and by reading ill; or that you are quarrelsome and contentious, or any thing else that may dishonour thy high and holy Profession: St. Paul saith, Thou must take heed of being lifted up with pride, lest you fall into the condemnation

the present Clergy of England. 155
nation of the Devil, 1 Tim. 3. 6.
I am very much deceived, if the Mi-
nisters of the Church of *England*
be not generally as *humble, affable,*
good-natur'd men, as most are; and
yet there is a great proneness in peo-
ple to think them *prouder* than other
men; which *suspicion* they should
avoid, by sincerely using and practi-
sing that *complement-like* expression
of St. Paul, 2 Cor 4. 5. *Our selves*
your servants for Jesus sake.

Covetous you must not be, for St.
Paul saith, *A Bishop* (or Minister)
must not be greedy of filthy lucre,
nor covetous, *μὴ αἰχροκερδῆ ἀλλ'*
ἀφιλάργυρον, 1 Tim. 3. 3. Some
honest gain he may expect, the
Labourer being worthy of his hire,
but not *filthy ill got lucre.* Some
money, or money-worth he must re-
ceive (else how should he and his
subsist) but *φιλάργυρος*, that is, a *lover*
of silver he must not be. People
take *Physick*, and use it that do not
love it, by any means, nor would
meddle

156 *An Impartial Vindication of*
meddle with it could they otherwise
chuse. Though Ministers are fre-
quently taxed with *Covetousness*, I
think sincerely they are generally as
free-hearted and *open-handed*, as
most men. I was about to say, *but*
too free to be fat, or to lay up much
for Posterity. Yet since the *asper-*
sion is generally cast upon them, it
behoves them to take heed and be-
ware of all appearances of *Covetous-*
ness.

Cold and lukewarm, dead and dull
in his Preaching and Praying, a
Minister ought not to be. The Peo-
ple will say that he is half asleep,
and they can by no means keep
themselves awake under his Preach-
ing. *He that prayeth coldly, teach-*
eth God to deny him; and he that
preacheth coldly, teacheth the People
to disbelieve him, and to disobey what
he saith. They think he speaks as
if he were but in jest, like a care-
less Lawyer, who pleads coldly for
his

his Fee, not caring two-pence what becomes of his *Clients* Cause. A cold Iron can never pierce so far, or do such execution, as one that is red hot. A stoical Preacher, who expresseth *no passion, or affection of his own*, shall stir up none in his hearers; let him be as a *stock*, they will be as *stones*; *Si vis me flere dolendum est*. Physick will not work so kindly, unless it be given *warm*. As the coldness of the middle Region kindleth Meteors by *Antiperistasis*, so will the coldness of the Preacher set the People on fire, not with *zeal*, but with *indignation* against himself, and his *drowsie hum-drum* way of Preaching, his words freezing between his lips. If private Christians, then surely Ministers also ought to be τῷ πνεύματι ζέοντες, *Rom. 12. 11.* i. e. *fervent in spirit, serving the Lord*. The word signifieth *boiling hot*. Betwixt a *cold day*, and a *cold Sermon*, sometimes the People are ready to starve, and their manner is to go home

158 *An Impartial Vindication of*
home railing, and thereby contribute
towards getting themselves a-beat.

Moreover, a Minister must *set a watch over the door of his lips*, for if he talk *vainly*, others will talk *broadly* of him. If he shall defile his own Nest, and say, *That one Sermon in a quarter of a year is enough, because more than the People can perfectly practise*; not considering that we are made clean through the Word that is spoken to us, as Christ said to his Disciples, like *Leaden Pipes*, which though the water makes no stay in them when the Cock is turned, yet by vertue of that which is always running thorough them, they are kept sweet and clean. Those words of *St. Paul* should often be thought of, *Titus* 1. 10, 11. *There are many unruly and vain talkers, whose mouths must be stopped.*

Ministers must by no means be
idle,

the present Clergy of England. 159
idle, as to their *work*, no more than
as to their *words* and *discourse*, they
must no more *work idly*, than *talk*
idly. People that know not what
belongs to our work, do think us *la-*
zy at the best, and our work, of all
works, the easiest (though we see
cause to cry out, *Who is, or can be,*
sufficient for these things?) what
then will they do, if we *loyter* in
it ?

'Tis counted a shame for Mini-
sters who are well fixed, and settled,
and under no necessity of seeking
abroad to mend their condition, I say
for them to preach and supply their
places by *Proxies* oster, than in their
own persons. The issuing out so many
Letters of Attorney to other men
to do their work for them, specially
when they take no care whom they
appoint their *Attorneys*, though such
as are no better than *Sollicitors*, and
those, of the meaner sort, is very
scandalous. Read often those words
of

160 *An Impartial Vindication of*
of St. Paul, 1 Tim. 4. 13, 14, 15.
Give attendance to reading, to exhortation, to doctrine. Neglect not the gift which is in thee. Meditate upon these things, give thy self wholly to them, that thy profiting may appear to all.

But I know some Ministers who have more need of a *Bridle*, than of a *Spur*, as to matter of *diligence* and *pains-taking*, for they work too hard ; even to the impairing of their health , and consuming of their strength ; such should be exhorted as one had wont to counsel his Friends of the Clergy to preach and study *short*, that they might do both *long*.

Again, (to throw out things *miscellaneously*) Ministers must not be *fantastical*, and *affectedly modish*, for that is a thing more *idle* than *idleness* its self (if any *concrete* can be beyond the *abstract*.) Since our Sovereign Lord the King (whom
God

God preserve) found Himself so naturally, necessarily, and sufficiently disgusted with a Preachers long *Periwig*, one or more, pardon me that I have endeavoured to laugh the wearers of them out of countenance, and to hiss that fashion out of the Church, or *scourge it out of the Temple*, as *Christ did the Money-changers*. Will they ever cut off a right hand for Christ, who will not cut off a lock for his sake?

I have heard of two men, whose unhappiness it was to hear a very jejune Sermon from an old man, who seem'd to vend it upon the confidence of his *Gravity*, nature having given him a *Grey-Beard*, as long as a *Ranting-Periwig*; one Friend asking another after the Blessing, *What he thought of the Sermon?* In my opinion, said he, it was *All-Beard*. And do not some men take occasion by their Sermons, which are shorter than their Wigs *proportionably*, to say that such a Sermon seem'd to be

162 *An Impartial Vindication of*
All-Periwig ? as if the *length* of a
fine *Wig*, would compensate for the
shortness of a mean *Sermon*, measured
by an Half-hour glass ; or the
comptness of the former, for the
crudeness of the latter ; or the me-
thodical *curls*, in which, no one hair
could be seen awry, for an imme-
thodical discourse ; or his *gentile*
looks, for his *slovenly* and *improper*
language ; and, in a word, as if all
the *defects* of his *Sermon*, could be
made up by the *perfections* of his
Periwig. A Minister in the habit
of a *Player*, is the most ridiculous
thing in nature. Commend me much
rather to those worthy *Ministers*
who are careless of their habit, even
to *slovenliness* ; who are so in-
tent upon dressing up their *Souls*,
that they neglect their *Bodies* ; and
so *mindless* of their *rayments*, that
they scarce remember their natural
food.

Again, If Ministers would not
open

open the mouths of People, they must be careful to keep up the *majesty* and the *authority* of Preaching; to preach as men having *authority*, and not as *School-boys*, say their *lessons*. He that joques in a Pulpit, deserves, I had almost said, to have his tongue bor'd through. He who pretending to be one of Christs *Embassadors*, so carrieth himself, as if Christ had sent a *meer Child* on his errand, I mean *pedantically* and *puerilely*, deserves to be degraded. He that preacheth in a strain of language as foreign as can be to the *stile* of Scripture; viz. *Poetical*, *Comical*, or such as is us'd in *Plays*, *Comedies*, and *Tragedies*, prostitutes the *majesty of Preaching*, and turns the *Pulpit* into a *Stage*; and if men of that *stile* shall happen not to quote one Text of Scripture besides that which they preach upon, I can compare their *blustering Sermons* to nothing better, than to *that great and strong wind which rent*

164. *An Impartial Vindication of
the Mountains, and broke in pieces
the Rocks; but the Lord was not in
that wind: and an earthquake
which followed it, but the Lord
was not in the earthquake, 1 Kings
19. 11. Those whom ignorant hear-
ers may judge to preach most ma-
jestically, because their language is
lofty, their elocution stately, and ma-
gisterial, rattling and thundering,
and their words come showring
down like great hail stones as big as
Pidgeons eggs, preach with no ma-
jesty at all in their account, who are
best able to judge of Sermons calcu-
lated for the purpose of edifying and
saving Souls. As it is usual to see
great Noblemen, yea, and Kings
themselves go in plainer habit, than
do Players, Footmen, and Pages; so
let me tell you, there is a majestick
plinness, unaffectedness, and easiness
of language, becoming the simplicity
which is in Christ Jesus (spoken of,
2 Cor. 11. 3.) which carrieth more
authority and majesty with it, than
all*

all the *bombast rhetorick*, and *top* and *top-gallant flourishings* which some men seem to *glory in*, and others are such Fools as to be taken with.

No man preserves the *majesty* of *preaching*, but he that seems to be in good earnest, to be himself affected with what he saith; and to be much concern'd about persuading men to believe and practise what he delivers; but no man seems to be so, who speaks words of *eighteen-shillings an ounce*, who talks for all the world like Mr. *Rhombus*, who sets all his words in *print*, as some do the *hairs and curls* of their *Periwigs*. The censure upon that man useth to be, that he *talks for talk-sake*, or *loves to hear himself talk*. If a man should beg an alms in such a stile as that, his design would be thought not so much to get his *poverty* reliev'd, as to shew how good an *orator* he is, and would go nigh to be *deni'd*, till he and his

language were a little more mortified. He that looks upon a face as fair as *alabaster*, and as *ruddy as a Rose in June*, will not easily believe that it is *natural*, but suspects that he does see a *painted Jezebel*. She might have been taken for a *greater* beauty than now she is, if she had made shew of *less* (for *Nature* seldom vies with *Art*, though she could easily outdo her.) We preach to the People as in Gods Name, and as his *Embassadors*, and can it be *sutable* for us to bring in God, *the King of Kings*, as it were *canting* to the world, and speaking *bombast* to mankind, like some *conceited Pedagogue*? Do *Kings* use to make such *formal* Speeches to their Subjects, as is proper for Subjects to make to them? and to stuff them as full of *Rhetorick*, as an *Egg* is full of meat? who knows not that that would be to prostitute themselves, and go beneath their majesty? may every *Minister* of the Gospel so preach in all respects,

spects, that they who hear him, may in some measure say of him, as of old was said of Christ himself, viz. *That he taught them as one having authority, and not as the Scribes*, Mat. 7. 29.

My next advice is, that you would never *rail* in Pulpits, unless you mean to be *rail'd* at again, and to be run down in all places of resort, for nine days after. I am sure *Railing* is against the *Majesty of Preaching*, as being a practice much more becoming a *Shrow in Cathedra* (if I may so call her Chair of State the *Ducking-Stool*) than a Minister in the face of a Congregation. *Modesty* is a very great virtue both in old and young men, but in *young men* especially. It is good to be *civil* everywhere, but in the *Pulpit* especially. What if you should take the pains to call him, whose name was so, Mr. *John Calvin*, would it not become you better than to miscall

him, as some it may be have done, in scorn, and displeasure to him, by the name of *Jack Calvin*; when all unprejudiced, pious, and learned men, who differ from him in point of *Geneva Discipline*, and *Absolute Reprobation*, do, as they ought, acknowledge to have been a man of as great *Parts*, and *Learning*, as most Ages have produced.

- If some young men have taken the boldness to speak with great contempt of Mr. *Calvin*, (that Prodigy of *Learning*, *Industry* and *Perspicuity* (bate him but two or three things) what more fit occasion can I take to rebuke that *Pride*, *Presumption*, and *Petulancy*, I say not in all, or in most, but in some very young Ministers, of this Age, which is very much observ'd, and complain'd of. They think their peny as good silver as theirs, who are old enough to have been their *Fathers*, they scruple not to weigh in the
balance

the present Clergy of England. 169
balance against them. *Who so bold
as blind Bayard?* It was always so,
that Scholars were better *Philoso-
phers* when but *Sophisters*, i. e. of
two or three Years continuance,
than when they came to be of
Doctors standing: for having read
over *Magirus's Physicks*, and there
found something spoken concerning
every thing almost in the *Heavens*
above, and the *Earth beneath*, &c.
they conclude they have a whole
System of Nature in their heads:
But alas! alas! Twenty Years hence
(though they will probably then
be much wiser men than now they
are) yet they will not think them-
selves half so wise, but rather be
ready to say as he, *Hoc tantum scio
me nihil scire*, *Childrens* heads
use to be much *swell'd* with a dis-
ease they call the *Rickets*, but if (as
many times it happens) they do
outgrow that malady, their heads
may chance to be much *less* at *twen-
ty* Years old, than they were at *two*.

So

So will yours in a sense, I mean in your own apprehension, so that you will be ready to cry out with the man I have read of, who, when he came to his right mind, was rob'd of the pleasant conceit which before he had of his being a *King*. *Hæu me occidistis amici non servastis ait:* Thou wilt be ready to say, that *twenty* or *thirty* Years time, instead of increasing thy knowledge, has made an *Ignoramus* of thee, and yet then it may be thou shalt really know 7 times as much as now thou doest. Let young *Icarus*'s have a care of soaring too high, lest they melt their *waxen wings*. Let young *Phaetons* have a care of getting into the Chariot of the Sun, lest they set the world on fire. Should any of us hear a little young thing, that is but just peeping out of the shell of a *Master of Arts Degree*, and no Prodigy neither for Parts and Learning, declare, *That he now thought himself fit to be Master of a Colledge, or*
Doctor

the present Clergy of England. 171

Doctor of the Chair, or Vicechancellor of either University, or indeed a Bishop, if he might receive a congedere, so to be Auditum admissi risum teneatis amici? Could you chuse but laugh at him? (unless you think you had more need, and occasion given, to cry over his *Pride, Presumption and Ignorance* :) Possibly there are some scores of confident young Theologasters, not above twenty years old apiece, who think themselves very fit, to be constant Preachers at *Westminster-Abby*, or to be *Archdeacons* or *Deans*. What a heady thing is *Pride*, that it doth thus intoxicate men, and make them talk as if they were *light-headed*?

Doth it puff you up that the Scripture saith, *Acts 2. 17. Your young men shall see Visions, and your old men shall dream Dreams?* as apprehending that *Visions* are better than *Dreams*, and consequently that you have the *ascendent of old men*?

That

That Text will not do your work, for you shall find *Streza*, an excellent Commentator on the *Acts*, and possibly several others, declaring that by *dreaming of dreams* there, is meant *their being made acquainted with the most sublime things, and such as were most remote from sense*, as if they did lead a life purely *divine*, and *intellectual*, all their senses being as it were cast into a *dead sleep*, or lockt up thereby; whereas the promise of *young men their seeing Visions*, doth denote a way of knowing things not so *sublime*, and *above sense*, as that which is by *dreaming divine Dreams* (for such there have been) or of being taught of God as by *Dreams*.

What if some People be so weak, (for their weakness it is) that they had rather *hear*, or *chuse* a *young man*, with never a hair on his face, than one of ten times his *gravity*? Do not be lifted up upon that account,

the present Clergy of England. 173
count, for it is to be imagined that they do it not with respect to *you*, but to their own *lusts*. They can *despise you for your youth*, and consequently not be much *startled* at any thing that you shall *say*, whether you preach against *Drunkenness*, or *Whoredom*, or any other sin, in which they live, they can fancy that you have stolen a good Sermon somewhere, and got it *by heart*, or *by rote*, or it may be but *read* it tolerably well, and that a very small temptation would make you *practise contrary to your Sermon*, which was but the young Cocks crowing, as he heard the old one crow first; but had the same Sermon been delivered by a *grave elderly Minister*, it would have made a deeper impression upon him, and put a greater *awe upon his Conscience* (which is a thing he does not care for) *Festus* (and such as he) does not care to hear a *Paul* preach, so as to make him *tremble*. Some men had rather their Preacher should

174 *An Impartial Vindication of*
should send them away laughing,
than crying; fleeing, than trembling.
Now if men do any where prefer and
choose you, rather than grave men up-
on such accounts as those, you have
little cause to boast of it, but rather
to be abashed. Upon the whole
matter, I say, Let young, very young
Ministers study modesty, that what
they want in gravity and experience,
they may make up that way. Let
them rise up before the hoary head,
as they are commanded to do, Lev.
19. Let them honour those crowned
heads, which Solomon speaks of, Prov.
16. 31. when he said, *A hoary head*
is a crown of glory. The more
humble and modest you are, the more
good men will love and honor you.
He that debaseth himself, shall be ex-
alted.

And now I treat of *Modesty*, let
young Ministers shew it, in their
never attempting to determine those
grand Controversies, and mysterious
Points,

the present Clergy of England. 175

Points, which the great Professors, Doctors, Bishops, and Oracles of our Church, have never yet come to full issue about; calling to mind what Mr. Herbert saith, viz.

A Verse may find him, who a Sermon flies.

I shall present you with a Distich (which is partly Mr. Cleveland's:)

Having no Beards to stroke, you must not sit

To judge eis ad & elegerit.

The first of which was the great dispute about Christ his descent into Hell, and the latter a difficulty in Magna Charta, which hath cost a great deal of time and money to get explain'd. Think of David's words, (with which I shall conclude this head of advice) I have not exercised my self in things too high for me, but have behaved my self as a weaned child.

My

My next advice is, that you would forbear to cast *hard Censures and Reproachss* upon those Ministers whose *Scruples*, or let the cause be what it will be (for that must lie betwixt God and their own Consciences) have *cast and kept* them out of the Ministry, though several of them were *Episcopally Ordained*, as you are. *They ought not to render railing for railing*, but ten to one if some of them be not so weak as to do so, if *you rail* at them first. *If they give you as good as you bring*, what will you get by the bargain? I wonder what is got on either side, when two *First-rate Scolds at Billingsgate*, for two or three hours together, call one another all to naught, till they are so hoarse with *bauling*, that they can speak no longer.

If you despise *all and every of them*, I assure you you will despise many that are *every way superior to any young man whatsoever*, and who
but

but a *Fool* would despise his Betters? Ought a man *to give the Devil his due*, as our *Proverb* says? And ought we not to give those their due who are *Men*, and *Scholars*, and *Ordained Men*, and *Godly* and *Learned* divers of them, as well as any of you? Must not *honour be given to whom honour belongs*? If your *Pride* and *Weakness* be such, as to *contemn* and *condemn* all, and every of them in your *hearts*, yet forbear to give them *scornful* language, lest they return it upon you. I tell you, *Humane Nature cannot bear Contempt*, of all things; yea, the *Philosopher* said, *That an apprehension of Contempt, is the cause of all Anger*. Every body has *wit* and *spirit* enough to *scorn* those that *scorn* them; and to *speak contemptuously* of those, who *speak contemptuously* of them; and they who cannot do it *cleverly*, and *facetiously*, yet can so *bite*, as to *make their teeth meet*; and throw so much dirt, as can never

162 *An Impartial Vindication of*
be wip'd off again. *Habet & musca*
splenem. Some of them, if you
scorn them out of the *Pulpit*, can
requite you with sufficient *drollery*;
and they who have not that *talent*,
can make it up in *railery*.

The whitest *Swans* have black
feet, and so hath every man some-
thing in him of a *blind side*, if
I may so call it, by which any ene-
my may take occasion to scorn him,
if he scorn him first. For ought I
see, all men when provoked by being
scorned, can scorn alike. In this sense
all Souls seem to be equal. There-
fore, I say, suppress your scorn of *Non-*
conformists, if any such Folly as that
be bound up in your hearts, at lest-
wise express it not, for then there
will be no end. Think of *Solomon's*
words, *Prov. 17. 14.* and lay thy
hand upon thy mouth, *The beginning*
of strife is as the letting out of wa-
ter : therefore leave off contention,
before it be medled with. I doubt
not but a poor illiterate *Mass-Priest*
(which

the present Clergy of England. 163

(which they say are, of all *humane Animals*, the silliest) shall scorn the Pope himself; and all his *Conclave of Cardinals*, if they vex him soundly, and fire his welch-blood with scorn. In that case, *Semper datur reactio*. I wonder what good is to be got by despising an enemy: Can we conquer ever the sooner for it? Yea, how many have been conquered by those whom they despised, and therefore so, because they did despise them? Witness *Goliath*, who was kill'd by a young Stripling, whom he perfectly scorn'd, *1 Sam. 17. 42, 44.* When the Philistine saw David, he disdain'd him: for he was but a Youth, and ruddy. And he said, Come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the field. But was he able to do as he said? See *ver. 50.* So David prevailed over the Philistine with a sling, and with a stone, and slew him; but there was no sword in the hand of David. He that despiseth his

164 *An Impartial Vindication of*
enemy, fighteth blindfold, And abatu-
rum more, I mean so hoodwinkt, that
he doth not see his danger.

I have no pleasure to tell you,
that the Folks whom you *despise*,
have bid fair more than once, since
the Restauration of *Prelacy*, for the
overſetting and utter subversion of
the Church of *England*.

My poor Opinion (if I may ven-
ture to ſpeak it) is, that there are
ſeveral Preachers *out* of the Church,
that would do a *great deal* of good
if they were *in*, who may poſſibly
do a *great deal* of hurt whilſt they
are *out*: Juſt like *extravaſated blood*
which had been much more *ſiſely*
kept in the veins, where it might
have *circulated* with the reſt of the
blood, but as it is *inſtagnated*, *impo-*
ſtumates and inflames the body, as in
Pluriſies, Peripneumonia's, &c. thoſe
heterogeneous Particles, which do not
ſo mix as to *unite & incorporate* with
the blood, are not they the *ferments*
which cauſe *Feavers*, and excite
all

all those great commotions which endanger humane bodies? If the veins of the *Church* shall ever suck in again some of the better sort of blood, which is now *extravasated*, and they two shall freely circulate together, *coalesce, incorporate*, and become one body, like *Elements, which remain in mixtion*, though *refractly*, so far as I am able to judge, it would be the greatest *security*, under God, that the Church of *England* could have.

I doubt not at all but that it were much better to let a patient *enemy* ride in the boot of the Coach, than provoke him to set his foot again it, whereby he may chance to overturn the Coach, and all that are in it. What if the *crums* which fall from the Tables of some men, who by reason of age can do little, or no service for the Church, which hath made them as it were *her heirs and coheirs with her best beloved sons*, would stop the mouths of some men,

166 *An Impartial Vindication of*
whose *parts* and *learning* render
them capable of doing the Church
great service, if they were in?

You must not take the measure of
all those People whom you *despise*
by the *Writings* of some of them,
taking it for granted, that they who
are their *Scribes*, or *Writers*, are the
ablest men amongst them. *Scribi-*
mus indocti, may some of them say.
Some have unadvisedly written a-
bout those matters, in which their
talent doth not lie, e.g. about *Polemi-*
cals, who are excellent only at *Pra-*
ctical Divinity, and have spoken as
from the *Chair*, whose excellency
was altogether in the *Pulpit*: Some
that have a good vein of *English*,
have exchanged it for *Latine*, and
given us such *album latinum*, I mean
wretched *latin*, instead of good *Eng-*
lish, which they wanted not. They
are not always men of the greatest
ability of any of their *Party*, who
feed the *Press*, but usually men of
the greatest *facility* and *easiness* in
wri-

the present Clergy of England. 167
writing, at lestwise some of the for-
wardest men, and of the most active
tempers. *Aaron* indeed was *Moses's*
Speaker, or *Spokesman*, but *God* saith
that *Moses* should be a *God*, i. e. an
Oracle to *Aaron*, though *Aaron*
should be made his mouth.

It hath commonly been said, and I
can easily believe it, that it was the
unhappy policy of one that was no
Friend to the *Church of England*, as
now constituted, but was much an
Enemy thereunto, to use all the in-
terest he could make, to procure a
snare to be laid upon *Mizepah*, and a
net spread upon *Tabor*, to keep a
great many worthy men out of the
Church, who in that firmament
would have shone like *Stars*, though
as now placed, as it were, under
foor, they do but glissin like *Glo-*
worms. But some do think that the
Church and *Kingdom* both, have
smarted for it, or at lestwise by it,
with a witness, and do at this day
smart for it, or by it. For *Hinc illæ*

168 *An Impartial Vindication of*
lachrymæ. Doth it not proceed
from that cause, that one moiety of
the Nation seemeth to consist of *Dis-*
senters. Who made most of them
such? who has kept them all this
while in that posture? but their old
Guides and *Leaders*, together with
whom they went off. They would
have *their lips* to preserve know-
ledge for them, and they would needs
seek the Law from their mouths.
Who but the *smitten Shepherds* have
scatter'd the *Sheep*, and will scatter
them still? And yet many of them
have been so *Serpent-like-wise*, I
mean, so prudent, private, and cau-
tious, and withall so *Dove-like inno-*
cent, I mean, in point of peaceable
Preaching, and Living, Praying, for
the *King*, and *Government*, yea, fre-
quenter publick Ordinances at the
seasons thereof, and chusing them-
selves to preach not *in season* (if the
Preaching in time of Publick Wor-
ship may be so called) but *out*
of season, that no body could
ever

the present Clergy of England. 169
ever take hold of them, or say almost *that black was their eye.* I cannot say so of all of them, for here and there one has, it may be, been too too *indiscreet.* But as it men thought themselves to be Debtors not only to the *wise*, but to the *unwise*; not only to the *prudent* and *cautious Nonconforming Ministers*, but also to the *rash*, and *indiscreet*, take them one with another, they have flockt after them at a strange rate. It would grieve ones heart to see how *unfrequented* many *Churches* are, where the *Parishes* have People enough to fill them, though the *Ministers* belonging to those *Churches* be very *pious*, and *able men*, and possibly of greater *weight* and *worth*, than those who by exercising in private, do drain their *Churches.* Methinks, as was said of old, *for the divisions of Reuben, there were sad thoughts of heart*, the same should be for the divisions of *England.* If *other Countries* and *Parishes* continue

tinue to be thus divided *amongst*, and *against* themselves, how can they stand? Is it not high time that this were remedied? By *force* it seems impossible to be done, without putting all things into a flame, which this is not a time for. When the *Israelites* were generally fond of the privilege, as they counted it, of *divorcing* their wives, if they did not like them, *Moses* was fain to suffer it for the hardness of their hearts. If then it ought to be done by *fair means*, what better way can be thought of, than to reduce the *sheep*; by reducing their *shepherds*? Such of them, I mean, as are men of *Piety, Parts, Learning, Gifts* for preaching or writing well, and of moderate, sober, and peaceable *Principles*. Others may be *spar'd*, and cannot reasonably expect to be prefer'd, or more than *conniv'd* at, so long as the Church has many children of her own, men every way deserving, who are yet unprovided for. If the most
con-

considerable *Nonconforming Ministers* were by some *relaxation* of things (not absolutely necessary to be insisted upon) brought over to the Church, I dare say a multitude of *Souls* would by that means be saved from separation, and a multitude of faults covered.

You will find that amongst *Nonconforming Ministers*, the best are best cheap; I mean the ablest and wisest of them, will most easily receive satisfaction, and be content with the fewest concessions and condescensions. The Geese are they who seem to think they cannot get in at a *Barn-door*, without stooping, and do stoop accordingly: whereas wiser, and bigger creatures, will enter in at a *small wicket*, and that without stooping. There is a time when men of great *Religion* and *Learning* are under a cloud, and their worth hid: *Elijah* thought he had been the only man that had not bowed to *Baal*; whereas there was 7000 at that

172 *An Impartial Vindication of*
that time that were no Idolaters.
Great affliction is such a dark-lan-
thorn, that when the worthiest of
men have been put into it, though
they have had light to themselves,
their *light could not shine before*
men, neither that of their *Parts,*
Learning, nor *Religion.* Was there
not a time when some who are
now *famous Preachers*, and justly
so esteem'd, would not be own'd
to have *any Gift or Talent* that
way? when those who were, and are
truly good and holy men, were count-
ed meer *Formilists,* and *Superstitious*
Persons, men that had, a *form of*
Godliness, but *denied the power*
thereof. *Haud facile emergunt, &c.*
They who have the power of *Coin-*
ing, will, if they please, *melt down*
silver, and *stamp brass*, or other
base metal, and put an over-value
upon it. By these expressions I have
proposed to tell you, that though
there be little noise of the *Parts*
and *Learning of Nonconforming Mi-*
nisters,

the present Clergy of England. 173
nisters, they being *politically* and
legally dead men, though their
preaching and printing talent be by
many *despised* (as every body useth
to trample where the hedge is low)
yet it is most certain, that notwith-
standing the disgrace which they
have received from some men as
weak as water, who have gone un-
der the notion of *Nonconformists*,
and have recommended themselves
to their *ignorant* Hearers, by no-
thing but *noise and tone*, without rea-
son or sense (which sort of men may
be called *Petifogers of the Noncon-*
forming Clergy, as some are called
Petifogers of the Law) yet others
again do resemble *the tall Cedars of*
Lebanon, as much as the foremen-
tioned men are like *shrubs*; I mean,
men of stature in point of *natural*
parts, substantial learning, having a
true gift in rational and profitable
preaching, and useful writing; who-
ever denies that, doth either *volun-*
tarily or involuntarily abuse the
wor

174 *An Impartial Vindication of*
world, own every man's worth as
you would have him to own yours.
Call a *Spade a Spade*, a *Scholar a*
Scholar, and a *Christian a Christian*,
be he of what peculiar persuasion he
will. Be just to every man's good
name.

May I take the boldness to ap-
peal to the Consciences of those
who have *any share in governing the*
Church, and to whom several *Non-*
conforming Ministers are, and have
been known ; Were it the last words
you were to speak, Do you not be-
lieve and know that several *Noncon-*
forming Ministers are of very good
life, and of excellent gifts for the
Ministry ? That they could do the
Church a great deal of service, if they
were taken in ? And that the taking
of them in, would quiet things very
much, and reconcile the hearts of
many to the Church of *England* ?
Whether the Labors of such men
as they, be not wanted in many
principal places that are ill sup-
plied ?

plied? Whether it would not be highly pleasing to God, to have such men to be Labourers in his Vineyard? Whether many Souls might not have cause to bless God for it to all eternity, and to rise up and bless you? Whether it be not great pity, not only to suppress their gifts, but starve the Souls of many men, who are Christians and Scholars as well as you, and have for many Years past suffer'd hard things? For though some have very casually drawn silver *Basons* and *Ewers* at the Lottery of Non-conformity, yet the far greater part have drawn nothing there but *Bodkins*, and *Thimbles*, and the one half of them little else but *meer blanks*. I dare say that several of them, they and theirs, are ready to beg their bread from door to door.

Now why speak I these things on their behalf? Is there *bos in lingua*, think you? It is so far from that, that

that it is well known that I have in some great instance, or instances, been as highly *disobliged* by some of that way, as ever Mortal was ; but when that is said, and when all is done, *God forbid that I should sin* (as *Samuel* said) *in ceasing to pray for you* ; I mean, humbly to pray, and *petition* those who have power to snatch such men as I have been speaking of, as *Firebrands out of the Fire*, that they would please to do it, and to take into their serious consideration, that whil'st some men do *wash their steps in the Butter of the Church*, who hardly ever did, or will gain in ten Profelytes to it, others who are *popular enough*, to bring in multitudes to the Church with them (though I will not say so many as *St. Peter* converted by one Sermon) who are able to bring in such a great draught, would almost *break the net*, are excluded from the *work and wages of the Church*, and not afforded so much as
the

the crumbs which fall from her table, whil'st some others who are superior to them in nothing, but a greater latitude of opinion and practice, have more than heart either can, or ought, to wish.

If young Ministers did ever and anon express that candor, and sweetness of temper, as to wish that all the Lords Ministers might prophesie, as Moses did, that all the Lords people could prophesie, and to own the Piety, Parts and Worth of some of the Nonconforming Ministers, and to endeavor in their places and callings to promote the making of a golden Bridge for them, to pass over into the Church, they would, by so doing, heap coals of fire upon the heads of the Nonconformists, stop their mouths from ever hereafter declaiming against them, engage them to return kindness for kindness, and honour for honour. Then would that confused noise, which methinks I now do hear

O

like

178 *An Impartial Vindication of*
like the sound of a Trumpet, or the
alarm of War; the noise of men
discharging whole Cannons of Re-
flections and Reproaches one against
another, cease, and the voice of peace
and love, of joy and of gladness shall
succeed in the room thereof; then
shall we sit under our Vines and Fig-
trees, none making us afraid.

Now, Sir, I heartily pity you, to
think how much I have trespassed
upon your *patience*, whil'st I have
been giving good advice to young
Ministers, how they might escape
the *clamors* and *censures* of men,
stop the foul mouth of an angry
Press, and prevent reflecting Pam-
phlets against themselves, and their
Order.

Since I seem to see in your coun-
tenance, that you are not yet tired
out, I shall take the boldness to speak
a few words more to the Ministers
that were but of yesterday, and know
nothing

nothing like so much of their *true interest and concernment* as they may, or ought to do, who have liv'd a great deal longer in the world.

Only let me premise, that when I bespeak your *ear*, it is not in the quality of my *Auditor*, or bare *Hearer* (for I know I am not worthy to speak to you) but of my *Judge*, standing at the *Bar* of your *judgment*, and who may not have his *Judges ear*?

The next thing which I mean to advertise young *Ministers of*, is, about *their reflecting upon Puritans and Precisians*, without any distinction, whereas *Ezekiel's good and bad figs* did not differ more each from other, than some of that denomination, do from others of the same; witness what King *James* had wont to say, viz. *That there were two sorts of Puritans*, viz. *The Knave-Puritan*, and the *Knave's Puritan*; the former the worst of men, a meer hypocrite;

O 2

180 *An Impartial Vindication of*
crite, and whited Sepulcher, being all
rottenness within ; the other, viz.
such as Mr. Dod, Mr. Hildersham,
Dr. Sibbs, &c. as good a sort of men,
in point of true Piety, Zeal, and
Peaceableness, as any were in the
world.

Give no body the least cause to think or say, that you are *unkind to Protestants*, in such a *critical* time as this is; That they will be apt to say, if you give out that *Fanaticks* are worse than *Papists* (which is not properly said neither, for you know who hath excellently prov'd, that *Papists* are great *Fanaticks*, in his *Fanaticism of Popery*) why then do you oppose them ? and that you had rather live under *Papists*, than under *Fanaticks*, or *Presbyterians* (as you call them) and that the Nation is in more danger from *Fanaticks* and *Presbyterians*, than from *Papists*.

I must tell you such *comparisons* as
those,

the present Clergy of England. 181

those, are *odious* and *suspicious* at *this day*. That anger is perfect *madness*, which makes men *talk nonsense*, and it is no better for men to say, that it is better for us to have our Religion *fundamentally subverted*, and *Idolatry, Ignorance, Blasphemy, Doctrine of Merit* introduced, than to have it *circumstantially changed*.

Again, it is as *little sense* as the other, to say, that we are in more danger of *Fanaticks*, than of *Popish Plots*. The King and Parliament have declared to the world their *belief* and *assurance* of a *devilish, hellish, Popish Plot* now a-foot, but I hear of no *Presbyterian* or *Fanatick Plot* that they have discovered. There was such a thing in *Masquerade* undertaken, by a man of *five or seven names*, but what did it come to? that appears to have been a piece of *Pageantry*, yea, of *Forgery*, a most *fictitious, frivolous*

O 3

Plot,

182 *An Impartial Vindication of*
Plot, the picture and shadow of a
Plot, which soon vanished away.

Moreover, are the *Presbyterians*, think you, so numerous as the *Papists* are here in *England*? If a *Presbyterian* be a *Tree that must be known by its fruits*, I do declare (whatsoever has been formerly) I do not know one *Presbyterian* this day in *England*: For where are *Lay-Elders* to be found? Where are their *Classes*? Where their *Ordination*? Where their *Synod*? Where are the *Parochial Churches* of theirs they had wont to contend for, calling those who interrupted that *Order*, by the name of *Sheep-stealers*. It should seem in a dead winter of distress, when all the *blossoms*, *fruit* and *leaves* of *Presbytery* are fallen off, and the *sap* thereof got into the root, no body can distinguish it from what do you call 'um, I cannot abide to mention the Names of *Sects* and *Divisions*, but you may guess what

what I mean) I look upon *Presbytery*, that was, to be swallow'd up of its *Lite Antagonist*, and like to some places that did lie near the Sea, quite washed away by it. Moreover, *Presbytery* for many Years past has had no *Head*, and how a *Body* without a *Head* can be formidable, I understand not yet.

If you send the *Papists* away justified rather than *Protestant Dissenters*, you may thank your selves if you be lookt upon as *Popishly affected*, or as well willers to those *Mathematicks*. What have you to do to *extenuate* the Crimes of *Papists* at such a day as this (not that I would have any man aggravate them neither, if it were so that they could admit of *aggravation*) and mean time to *exaggerate* the Faults of poor *Protestants*? If you did love them, as you ought, one would think, that *charity* of yours would cover all their infirmities, at lestwise

184 *An Impartial Vindication of*
keep you from *telling them in Gath,*
and publishing them in Askelon, to
make the daughters of the Philistines
to rejoice. If a man were acted, and
moved by *Jesuites*, as intirely as
Puppets are by the *wires* which
give them all their motion (for in-
ternal *locomotive* faculty, we know
they have none) Or had the Soul of
a *Popish Priest* enter'd into him, as
certainly as ever *Satan* did into any
man that was *possessed*, he could not
speak any thing more agreeable to
their *desires*, or more conducing to
their *service*, than if he should please
to intimate, that *the little Finger of*
Presbytery or *Independency*, or other
Sect of *Dissenters*, would be found
heavier than the loins of the Pa-
pists : Or that the Plot lately
fastened upon the *Romish* Party, is no
Plot of theirs, but of the *Dissen-*
ters. He who affirms and preach-
eth that, deserves to be made a *Lord*
Abbot when they come into their
Kingdom, if ever that be. Have we
got

the present Clergy of England. 185
got *Transubstantiating* Protestants
now adays? I thought none but
Romish Priests had pretended a
power of *Transubstantiation*; but be-
hold a sort of *Protestant* Preachers
(as they call themselves, will
some say, if you discourse at that
rate) who have undertook to *tran-*
substantiate the *Popish* into a *Prote-*
stant Plot, which can no more *really*
be done, than *bread* and *wine* *re-*
ally turn'd into the natural body and
blood of Christ.

Another thing of which I would
advertise *young Ministers*, is, That if
they happen to mention *Liberty* and
Property (two great Names of
things) they would not scoff at two
such things as those, or *affront* their
Hearers for having some regard for
them, as if to be fond of them,
were to be fond of *meer Trifles*,
or *Bartholomew-Babies*. I would
have every man not only for *wrath*,
but for *Conscience-sake*, give unto Cæ-
sar

far *the things that are* Cæsars ; not presume to incroach one hairs breadth upon His *Majesties* just Rights and Priviledges , but when that is done, all, *but Fools*, will take care that the ancient *landmarks* of their *legal Properties* and *Liberties* be preserved inviolate, and that their *meum & tuum* (spiritual and temporal) be not illegally invaded ; I would chuse to wrong my self, rather than my Sovereign ; for I can more honestly *cedere de jure proprio*, i. e. depart from my own right, than his ; I may make more bold with my *self*, than with my neighbor , but by my good will I would wrong neither.

I look upon every mans *wife* to be a great branch of his *property*, and intirely his *peculiar* ; suppose then that the Emperor of *Germany*, (if you did live in that Countrey) should send and demand her for his owu enjoyment, and to spend the residue of her days in his service, would you not defend that part of your *property*

perty as well as you could? or would you be such a *Wittal*, as to let it go? as being of this belief, that the meer *wills* and *lusts* of Emperors, are above all *Laws*, and do at pleasure make every mans *property* null and void?

The counsel I am *now* giving you (*my little young Brethren*, for to you it is that I do speak, and have spoken all these things) brings another piece of advice to my mind, which hath great affinity with this; namely, If ever you be tempted to play the Statesman in the Pulpit, never be so far *overcome*, as to tell the people in signs and figures, though not in words at length, that good and various *Laws*, and those *sworn* to by Him that is *Supreme*, to be maintained and defended by Him, do not give the People any *defensible* right legally to possess and enjoy what those *Laws* give them a title to; If *Laws* be no *protection* and *defence* to the People, for whose benefit they
are

are pretended to be made, if they be not as a hedge about them, their Wives and Children, their Estates, their Religion above all, I beseech you why were they made, or what benefit have we by them? If *Christians*, and *Protestants*, or *Protestant Christians*, have no more right and title as in the sight of God and men, to stand up for their Religion, whilst it is the *Religion established by Law*, then the Christians under *Julian* and *Maximinian* had, when the Laws then in being were not for, but against Christianity, if there be *par ratio* betwixt them, and as if their circumstances and ours do run parallel; so that we ought as *meekly* and *tamely* to suffer our selves to be *decimated*, i. e. every tenth man put to death at the pleasure of the *Supreme Power* acting *arbitrarily*, and not *in any course of Law*, I say, if these things be so, I will by the grace of God as patiently submit to *decimation*, or be decimated my self,

as any of those shall, who affirm this doctrine, I mean, in case I should live in such kind of times and places; but if these things be not so, but the meer *chymical notions* of mens brains, who are disposed to *flatter Princes*, if they may *court preferment* for themselves, if ever *decimation* of men shall come in fashion again, it were a righteous thing to let the men that talk so much, be tried what they can do, or rather how they can suffer, whether they will then be like *Sheep*, *dumb before the Shearer*, and never so much as *open their mouths*. I doubt if ever it come to that, the *old man* will begin to stir within them. If men must be put to death by course of Law, there is no help for it (as in *Naboth's* case) they may not make any resistance; but it would vex any man that has the sense of a man in him, to be *hang'd*, or *beheaded*, or *burn contrary to Law*, when the Laws in being were for his preservation.

Little do the young Ministers think, whil'st they seek to ingratiate themselves with Princes, by making *the Ephah small, and the Shekel great*; I mean, shrinking the *Liber-ties* and *Properties* of the Subjects, and stretching the *Prerogative* of Kings, to an *absolute arbitrariness of power*, not only what *odium* they bring upon themselves, but also what mischief and disservice they do to those Princes, whose absolute power they cry up: namely, they fill the peoples heads with jealousy, that the Prince (whose little Sollicitors these are suspected to be) is ambitious to cast off all the bands and cords of Law, whereby Princes are limited (as is the vast Ocean by the Sands) and to make himself more absolute and arbitrary in his Government, than the *King of Kings* is own'd to be, in the use of his Sovereignty, which he never did, doth or will make use of to the wrong and injury of any of his creatures; nor can he any more transgress

transgress the bounds of Justice, than the Sun straggle beyond its Ecliptic Line. Why should any man doubt but that our Gracious King that now is, is abundantly satisfied with that power, which is vested in him by Law, and does not seek to inlarge it? and if so, why should *Sycophants* and *Parasites* so represent him to the people, as if they would provoke them not to love or trust him?

'Tis obvious for wise Princes to think, that they who preach such fulsom, luscious doctrine, do not sincerely seek to magnifie their Prince thereby, but to greaten and promote themselves, and that they talk for all the world, like *Rehoboam's* young Counselors, who *crackt the strings of his government, by screwing them up too high*; and who advis'd him to *swell his power and sovereignty to such a bigness, that it burst again*.

My next advice to young Ministers
is,

192 *An Impartial Vindication of*
is, that they would please to furnish
themselves with a *rationale* of their
whole *Conformity*; my meaning is,
that (as the Apostle speaks of
mens *rendering a reason of the hope*
that is in them :) So you would be
ready to render a reason of your
Conformity, or to give a *rational ac-*
count of the lawfulness of all that
Conformity which you have submit-
ted to : because some will be ready
to say, *That you have Conform'd*
against your Consciences : And others
again, *That you did Conform blind-*
fold, not knowing what you did.
Both which are great Reflections
upon your Profession and Function.
Have you not heard some People
say, *Such a Minister is a Conformist,*
but a very honest Man ; for I be-
lieve he has Conform'd against his
Conscience, and useth it as his burden.
What could be said more nonsensical.
For in so saying, They do in one
breath both say, that such a one is a
very honest Man, but prove that he
is

the present Clergy of England. 193
is a Knave; for he that makes a
Trade of acting against his Con-
science, is no less.

Now lest any of you should be
so spoken of (which is one of the
greatest affronts that can be put up-
on you) yea, and seem to deserve
to be so censured, let me advise you,
if you have not studied the lawfulness of *Conformity*, *a parte ante*, or
before you did enter upon it,
study *a parte post*; *Better late
than never*. What modest young
Minister would not blush exceedingly,
if a ripe-witted pregnant, disputatious
Tradesman, Shopkeeper or Mechanick
(as there are many shrewd men amongst them)
shall in a Coffee-house, or other publick
place, before much company, fall upon
him for his *Conformity*, and baffle
him terribly, he not having one wise
word to say for himself? They are
but the *blossoms of Conformity*, or
blossom Conformists, who have Con-
form'd

194 *An Impartial Vindication of*
form'd hand-over-head, and can shew
no cause for what they have done,
I call them *blossoms*, because the least
puff of breath is enough to blow
them away. I dare engage that such
implicite-faith-young men, who have
taken their *Conformity upon meer*
trust, and have nothing to say for it,
shall, like *Weathercocks*, turn w.th
every wind; for they can shew as
much reason for any thing else, as for
what they now practise, that is, just
none at all.

Possibly some of you have been
Re-ordained, and being upbraided
with it, know not how to justify it,
but look very simply upon it, when
it is laid to your charge, as if
some foul Crime had been laid to
you. You are even serv'd in your
kind, for meddling with any sa-
cred thing, without having first
first given due satisfaction to your
selves, such as might probably
have been able to satisfy others al-
so. I see you do *in luto hærere*,
stuck

the present Clergy of England. 195
stick in the mire, yea, are fallen in-
to a ditch, being in that pickle, I
hold my self bound to help you out
again, as it were my duty to do, if it
were *but my Neighbor's Oxe*; and
how much more for you, who are
men of learning and parts, onely
unstudied in the Points of *Confor-*
mity, who have onely the *practical*
part of Conformity, the *Empirical*
part, but know nothing of the *The-*
ory.

If then your being *Re-ordain'd* be
objected to you, you may please to
answer thus for your selves: You
did indeed receive a *second Ordina-*
tion, because you could not be lookt
upon as *Ministers of the Church of*
England, without being *Episcopally*
Ordained. You could *legally dispense*
no Sacrament; neither could you
preach publickly, or so much as
marry, or bury, &c. and if you had
presum'd to have done any thing of
that nature, the Law of this Land

196 *An Impartial Vindication of*
would have lookt upon it as a *Nut-*
lity. But you did never renounce
your former Ordination as that
which was not good and valid in
the sight of God, neither were you
ever put upon so doing. One of the
most excellent Bishops and greatest
Casuists that ever *England* had,
would not spare to say. *By virtue*
of other than Episcopall Ordination,
men are made true Ministers of the
Catholick Church, and coram Deo
such, such in foro Dei, in the sight of
God, though not of the Laws of
England.

Now as many Ministers as are of
the same opinion with that great
and incomparable Prelate, and divers
others of the same mind with him,
viz. the Bishop of *Galloway* (to
whose Ordination many Preachers
did flock, like Doves to their win-
dows, he always telling them, I own
you for true Ministers of Christ, and
of his Gospel, though not as legal
Ministers

Ministers of the Church of England, which you come hither to be made, by being Ordained Episcopally.) I say all Ministers who are of that mind, should they be put upon renouncing their former Ordination, which was much the same as the Ministers in other Reformed Churches have, would be put upon telling of a *Lye*, which may in no case be admitted of: but if it be so, that every Bishop do forbear to clog the person to be *Re-ordained* with that insuperable difficulty, I see no sin at all in offering a mans self to a second Ordination, when the former was such as the Laws of *England* will not accept. 'Tis no taking of Gods Name in vain, for it is *in re gravi & propter graves causas*.

Every sin is a breach of some Law, but what Law doth a man break, when he admits of a second Ordination, for the Reasons aforesaid? Let us not make more sins than God has

made. Where doth the Scripture say, that a Man ought to be *Ordained* no more but *once*, upon what occasion soever? Suppose a man should be married *twice* or *thrice* to the same Woman (as not long since many people were, *viz.* once in private by a Minister, when Ministers were suspended *ab officio & beneficio*, as to publick Marriage, another time in *publick* by a Justice of Peace) what sin was then in it, if their Consciences could not be satisfied without the one, and the Law without the other? It is more than I know if the *anointing of Kings*, whereby to consecrate them to their *Regal Office*, were not as sacred a thing as *Ordination in the Ministry*, and yet that has been reported *ex. gr.* in *David's* case, 1 *Sam.* 16. 13. 2 *Sam.* 2. 4. 2 *Sam.* 5. 3. who had the holy oil several times poured upon his head. Nay, I will suppose that a man were in a Countrey very remote from his own, where it were called

led in question, whether he were ever *baptized* or no? nay, they would not believe that he ever was; and for that reason would not suffer him to partake of the *Lords Supper*, unless he would be *baptized* before their Faces. I think though a man were certain that he was truly and rightly baptized in *England*, yet upon such an occasion as that, he might very lawfully suffer himself to be *baptized* again; especially if such words were us'd, *which somewhere are appointed to be us'd, viz. If thou art not baptized, I baptize thee.* But he that doubts the lawfulness of being *Re-ordained*, may, I presume, have his scruple removed, by reading a little Treatise written many Years since by Mr. *Humphrys* upon that Subject with good strength and clearness.

They whose opinion it is, that no man is a Minister of the *Church Catholick*, but only of a *Peculiar Church*,

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200 *An Impartial Vindication of*
Church, do plead for a Minister to
be in effect *Re-ordained* every time
that he goes from one *Church* to an-
other, i. e. *toties quoties*, even as
often as he may happen to shift
Churches, ex. gr. to go from a Church
in *Old England*, to a Church in *New*
England, then to *Geneva*. and after
that to *Holland*, &c.

Now they who do allow of *local*
Ordinations repeated in *infinitum*,
as need shall be, have no cause to be
scandaliz'd at any Minister, he being
Re-Ordained.

If you are at any time put upon
it to justify your having subscrib'd,
That the Covenant doth not bind
you, nor any other person to alter
the Government, &c.

Tell them, in the first place, That
whereas Folks call this the *Abjura-*
tion of the Covenant, 'tis no such
matter, for there is no *Oath* in the
case, but a bare *Affertion*.

Secondly,

Secondly, tell them, It is not a renouncing of the *whole Scotch Covenant*, but only that part of it which did concern the *Extirpation of the ancient Government of the Church by Bishops, &c.* You are not oblig'd to say, that you, by virtue of that *Covenant*, are not oblig'd to *reform your self, and your Families* (which were duties that were incumbent upon you antecedent to that *Covenant*) but you are not thereby bound to root out *Episcopacy*. If so, then it would be lawful for the Commonalty of a Nation to swear against any Law in being, and to force Magistrates to repeal and recall it, and consequently the people of *Holland* may when they will *abjure* and *for swear their Republick Government*, and the people of *England, Scotland and Ireland*, may, when they will, *abjure and forswear Monarchy*, and combine together to settle into a *Commonwealth*. If this which I last mentioned would be an *unlawful*

202 *An Impartial Vindication of
ful Oath, and unlawfully imposed,*
then the *Scotch Covenant* was so too,
so far as it did relate to the *Extir-
pation of the Church Government,*
which the Laws of the Land had
establish'd.

Methinks those passages in the
Covenant which concern the reform-
ing of our selves, and our Families,
which were put in for to make the
rest pass, are like the milk and the
butter in a lordly dish, which *Jael*
brought to *Sisera*, Judg. 4. 18. that
he might not suspect *the hammer*
and the nail with which she meant
to kill him.

Moreover, You may tell your
Friends that are unsatisfied about
your Subscribing, *That the Scotch*
Covenant does not bind any body.
What the learned Mr. *Falconer* saith
in that case, viz. *That the Covenant*
was no Vow to God, (for it is not
called a *Vow*, either in the *Preface,*
Body,

*Body, or Conclusion of it) but a
meer Combination and Compact be-
twixt two Nations, viz England
and Scotland attesting God there-*

Now these two Nations by their Representatives in Parliament, having mutually released each other, they are really and in the sight of God released; for as men have power to bind, so to loose one another by consent, where mutual consent and promise is *all the tye*, ex. gr. If any couple have promis'd Marriage each to other, but not consummated it, they may break off, if both parties be willing, but that married people cannot be divorced, proceeds from another cause, *viz.* because God hath made that Bond *indissoluble*.

Those who throw the *Covenant* in your dish, ask them, *If any Oath can bind a man to sin?* Whether ne-
mo

204 *An Impartial Vindication of*
mo tenetur ad peccatum, be not a
good Rule?

In the next place I would ask them, Whether *Episcopacy* being the Government settled by the Laws of the Land, not only at this day, but hundreds of Years before the *Scottish Covenant* was heard of, and a Government under which we may be happy, (as all people have been under their particular *Diocefans*, who have had a good and pious *Bishop*) I would ask them if they think it lawful for any Subject of *England* at this day to endeavor to extirpate it Root and Branch? If it would be a sin in you so to do, then I am sure you cannot be obliged either by the *Covenant*, or by any *Oath* or *Vow* to do it. I am sure I have now said enough to lay a foundation of charitable judging of all those Ministers who have satisfied themselves to subscribe; *That the Scotch Covenant doth at this day bind no man; viz. to endeavor the extirpation of Prelacy.* These

These Arguments, I think, will stop most mens mouths, as to the matter of *renouncing the Covenant*, and I am sure theirs never ought to be opened against Ministers: for, so doing, amongst whom it was a Proverb in 1648, *That the Covenant was an Almanack out of date.*

If offence be taken, at your having given your *Assent and Consent* to every thing contain'd in so many Books; You may declare to them, that the true intent and meaning of the Church, in all *Subscriptions* of that nature is, as Bishop Bramhall, and since him, the excellent Dean of St. Pauls, and other men of great name have explain'd to us; as to which several of the more learned *Nonconformists* have been heard to say, That could they understand the *Subscriptions* in the same sense that we assure our selves they are understood (*viz.* in a sense near to Mr. Chillingworths, *viz.* *That they do*
own

206 *An Impartial Vindication of*
own there is nothing in the Doctrine
and Discipline of the Church, for
which a man is obliged to disturb the
Peace, or withdraw from the com-
munion of it: all their doubts
would be over as to that affair.

If you be questioned concerning
using the *Ceremonies of the Church*,
without *submitting* to which, you
cannot legally enjoy your Publick Mi-
nistry, (though without being very
fond of them you may) mind them
of what Dr. Horton had wont to say,
viz. That he did not dare to lay
down his Ministry for any cause, for
which he ought not to lay down his
life. Then ask them, Whether they
do sincerely think, that a man ought
rather to lay down his life, than to
use the *Sign of the Cross in Bapti-*
zing, or to wear a Surplice, or to
kneel at the Lords Supper? I dare
say, that all these Answers do carry
with them so great a force of reason,
that he must be a man very unchari-
table,

table, that dares to say, *That who-soever has Conform'd (upon such considerations as those) hath wrong'd his Conscience.*

As for the *Cross in Baptism*, at which some Nonconformists do flick, giving out, *That it is made by the Church as it were another Sacrament*: That is a great mistake, for so long as the Church doth not put the *definition of a Sacrament upon it*, it must not be thought to use it as a Sacrament. A Sacrament is both *signum & sigillum fœderis*, both a sign and a seal of the Covenant of Grace, as also *vehiculum gratiæ*, a channel for the conveying of grace in Gods good time, and all these three by *Divine Institution*. Now the Church of *England* doth never attribute any such thing to it, and that is most plain, that *cui non convenit definitio, non convenit definitum*. What if some one ingredient of a Sacrament be ascrib'd to it, *viz.*
That

That it is a sign, &c. must it therefore needs be a *Sacrament*, or intended for such? By the same reason, if I put *Animal* into the *definition* of a *Horse*, you may say I make a *Man* of him, because *Animal* is part of the *definition* of a *Man*, who is *defined* to be *Animal rationalis*.

Unless a wise and a learned man have a kind of *quoad hoc*, as to this unreasonable conceit, that the Church hath made a kind of a *Sacrament of the Cross in Baptism*, I cannot imagin how he should persist in it. The Church is so far from making the *Sign of the Cross* a *Sacrament* of its self, as that it doth not recommend it as any essential part of the *Sacrament of Baptism*, and therefore gives way in *private Baptism*, to the total omission of it.

This account being given, I hope the *Scandal of the Cross in Baptism* may not be so great, as to make Ministers

nisters thought dishonest for using of it. When you are once provided to defend your Conformity so far as justly you may, that you be not liable to be run down and baffled by every Enemy thereunto, let me tell you you have gained a great point, and may shew your heads with much more confidence than otherwise you could well do.

I pass on to another material piece of advice, and that is, Let *young Ministers* look to it; that all and every of the Sermons which they preach, have a good *tendency*, a *pious drift* and *design*, that they take good aim at the *Glory of God*, and the *good of Souls*, as that *preventing of sin*, and *promoting of virtue and godliness*. A good design, is as it were the *salt* of a Sermon; and if that be wanting, where is the favor? or wherewithall can it be favor'd? If we ought to eat and drink, *only to Gods glory*; how much more

Q

ought

ought that to be the highest end of our Praying and Preaching? What they say of *Actions*, is true of *Sermons*, viz. *specificantur a fine*, they are what they are, good or bad, according to their end. A Sermon of an ill design, is *rank poyson*; one without a good design, is unfavoury as the white of an Egg; but a Sermon of a good and holy design, ought always so far forth to be regarded.

And now (*my young Brethren*) to inforce what I have said, give me leave to tell you, It has been principally and generally to the failings, and indiscretions of some of you (I say not to them only, as if old men had no failings) that the Enemies of the Church have got so great an advantage against her. They are (to say the least of them) the most in your eyes, which persons disaffected have magnified into beams, viz. *your long Periwigs, your youthful looks, your bitter invectives*
against

the present Clergy of England. - 211
against Dissenters, your unscriptural Harangues, your bombast Language, your Pulpit Ethicks without Theology, or any mention of our Saviours Name and Doctrine, your uncircumspect lives, (for these things) they say, are generally found amongst you, confirming what Solomon says, viz. that childhood and youth are vanity. Therefore it behoves you to retrieve the honor of the Church, which you have several ways dishonor'd; and that you may easily do, by observing the Rules and Methods aforesaid, to which give me leave to add as followeth.

One great and principal reason of your being so deeply censured and ill-spoken of, as you are, is your presuming to censure and despise the whole race of *Nonconformists* (some very few excepted) who censure and vilifie you again, by way of *retaliation*; I say, that being as great a cause as any, of the great *obloquy*

Q 2

and

212 *An Impartial Vindication of*
and *infamy* under which the Clergy
of *England* is now *loaded*, as a *Cart*
is *loaden under sheaves*, my hearty
advice to you is, that you would *set*
a watch before the door of your lips
for that matter, I mean as in refer-
ence to *censuring* and *vilifying* all
Dissenters, but especially those who
are *Clergymen* as well as your selves,
only on the *wrong side of the hedge*,
and *without the pale of the Church*
of *England* (in one sense) whil'st
you have the happiness to be *with-*
in.

Far be it from you to say, that
few or none of them, are either *pi-*
ous or *learned*, or *poor*. I know that
abundant of them are all those
three ; I speak the truth, and lie
nor, my Conscience also bearing me
witness, I my self heard an eminent
and dignified Divine of the Church
of *England* (who died not long
since) say, *It was a mistake too,*
long continued in, to the very great
prejudice

the present Clergy of England, 213
prejudice of the Church, viz. That we
thought our Nonconforming Oppo-
sites were not at all considerable for
their Parts and Learning, and so
whilst we undervalued them, they
have greatly undermined us. To that
purpose I am sure his words were.
I am now convinc'd, said he, that
there are many notable Men, and
good Scholars amongst them.

I would therefore propose to you
(my Brethren) a *melius inquiren-
dum* about that matter. Search and
see if it be not as I tell you, and for-
ever abandon your unjust and harsh
censuring of them, in case you find
it so to be. *Censuring* begets *Censu-
ring*. If you call them *Fools*, they
will go nigh to call you *Knaves*,
though neither the one name nor
the other is due to either of you. If
you *drink to any man in a cup of
scorn*, he will make you *pledge him*,
and it will come at last to *Æquales
calcies*. Were it not an invidious
Q 3 thing

thing to mention mens names in such cases, it were easie for us to give you a large *Catalogue of Non-conformists* that are truly learned, all impartial men that know them being Judges. If there be some *Triflers*, or *trifling* men amongst them, a great man has told us, *That there is trifling everywhere.*

As for the true *Piety* of divers of them, I have only this to say, That there are a great many of them who do live, so far as men can discern, *very righteously, soberly, and godlily*; and they who so live, ought to be reputed pious men. If we say that men who so live are not pious, we our selves are not charitable; and so far forth as we are not charitable, we our selves are not pious.

But the strangest thing of all is, some will not own that any *Nonconforming Ministers* are poor; nay, say they, *They get more money than those*
who

the present Clergy of England. 215
who are in the Church. This is for
men to speak *without book*, nor
knowing what they say, nor whereof
they do affirm. I know and am sure
of the contrary, I mean, that though
there are some few *Nonconforming*
Ministers who have great and rich
Congregations, which allow them a
plentiful maintenance (and they who
have them are generally *rich men*,
who have least need of them) yet
generally speaking, I am sure the
Nonconforming Preachers are vastly
poor, yea, some of them are so, who
are men of very good Parts and
Learning, witness one that writ two
learned Books against the *Anabap-*
tists, whose name I cannot think of.

Commend me to a true Jest which
was occasioned by a certain Doctor
of the Church of *England*, his say-
ing in the hearing of a *Nonconform-*
ing Preacher about dinner-time,
Now, said he, *if I had a mind to eat*
well, I would go dine where a Non

The Nonconformist replied thus upon him, Doctor, said he, Did you know how poorly the generality of Nonconforming Preachers do fare, the first thing you would eat, would be your words.

I hope by this time you are satisfied as to the Parts, Learning, and Poverty of many of them, but against their Piety methinks I hear you object and say, They will not comply with lawful Authority, so far as their Consciences would give them leave to do, ex. gr. They could bear the Common-Prayer read, and kneel at the Sacrament, but they will not; How can they be honest men?

If the Parties concern'd would speak out plainly, I'll tell you what I think they would say, and what is the best defence or excuse they can make for themselves.

We

the present Clergy of England. 217

We must and ought to preach, will some of them say, Necessity is laid upon us, and wo to us if we preach not the Gospel. Now if we preach, will they say, we must have somebody to preach to; we must not do like St. Francis, as the Papists tell of him, go call upon Brother Bird and Brother Beast to hear us. But we shall have no Hearers, say they, if we use the Liturgy, and submit to a partial Conformity. They fancy that every man that doth so, carrieth a hogo of Antichrist about him, or is tainted, as they call it.

Again, Methinks I hear the Non-conforming Preachers say, We must live, we must have food and raiment for our selves, our wives and children; but how shall we come by it, unless we preach? For No Pater Noster, No Penny; They that will not work, must not eat with them.

Ignarum fucos pecus & præsepibus
arctet. They

They will suffer no *Drones* to be in their *Hives*. Now, say they, we shall lose all our *Auditors*, if we be ever so little sprinkled with *Conformity*, though we be not *dipt in it over head and ears*. A little of that *leaven*, they make account, will leaven the whole man. They would have men avoid *all the occasions, and all the appearances of Conformity*, as we should avoid the garment spotted with the flesh.

If a Nonconformist Minister should read the *Service*, it would be in the esteem of some, as if he had *blest an Idol, or had set his face towards Samaria*, and therefore ought to be consum'd with Fire from Heaven. Let us *Conform* but a little, say they, and we *poor Ministers* who have all our subsistence from those few people that hear us preach, must be left to *starve, we, our wives and our children*. Now we find the *hungry old man* within us very averse to that.

that. Moreover, if when we are pressed to go two miles with the Church, we go but one, the Church will not provide for us, because we do not go two, and the Nonconformists will not only not maintain us, but scorn us, loath us, and treat us as the off-scouring of all things, (ὡς περίφημα καὶ περιγέλασμα) For though they themselves did use the Common-Prayer when they have occasion to be married, and do find no fault with the office relating to that most comfortable importance, (though I conceive that the Prayers and Instructions in that Office are not meer civil things, but parts of Worship;) yea, though they themselves will receive the Sacrament dispensed by the Liturgy, as oft as any Office or Place cannot be enjoyed without it; yet the poor Minister, who in compliance with authority, shall presume to use it, being under the character of a Nonconformist, shall presently be thought
to

220 *An Impartial Vindication of*
to have set his Face towards *Rome*,
to have apostatized from the Purity
of Worship, and not to be any longer
fit for their Society. 'Tis unreasonable
indeed to condemn others for doing
that which they do themselves, but so
it is, though it be easie to apprehend,
that there is as much necessity for a
poor Minister and his Family to be
kept from starving, as for a private
man to marry, or an Officer to keep
his place.

Do but consider these circumstances,
and then tell me if you have not
cause to judge your selves, for having
judged so hardly of poor Non-conforming
Ministers, who have not in their practice
Conform'd so far as their Consciences
could have given them leave; were you
in their case, you would be tempted to
do as they do. Therefore *restore them with a
spirit of meekness, considering your
selves, lest ye also be tempted.*

Some may think I have been bribed, or hugely obliged one way or other, to plead for some of the best of the Nonconforming Ministers, at such a rate as a well-fee'd Lawyer might do for his Client, but God knows there is no such matter; yea, I was about to say, some of that Party, since I gave my service to the Church, have vilely and wickedly disobliged and hector'd me, as the *Philistines* did *Samson*, when they put out both his eyes, and made him to grind like a Horse in a Mill: But when all that is said, I ever did, and ever shall, love *any honest man*, though I think him to have a *soft place in his head*, or to have *play'd the Fool* at the greatest rate in the world with me, and with himself.

My bowels *yearn towards the Church of England*, which I fear has not that fulness of the Divine Benediction that it might have, if its
bowels

222 *An Impartial Vindication of*
bowels did yearn towards pious,
peaceable, and learned Nonconformists; I think, in my Conscience,
God hath a Controversie with you
upon that account.

There are several Texts of Scripture which I cannot get off my heart, for my life, such as these that follow: *To them who gave the Nazarites wine to drink, and commanded the Prophets, saying, Prophecie not; God saith, Amos 2. 12. I am pressed under you, as a Cart is pressed that is full of sheaves. And, Isa. 30. 9, 10. This is a rebelling people which say to the Seers, see not: and to the Prophets, prophecie not to us right things. And ver. 11. Get you out of the way: cause the holy One of Israel to cease from before us.*

I'll conclude this Head with those dreadful words, 1 *Thess. 2. 16. Forbidding to preach to the Gentiles,*
that

the present Clergy of England. 223
that they might be saved, fulfilling
their sin always, for that wrath is
come upon them to the utmost.

I dare not say as *St. Paul* doth, I
could wish my self accursed from
Christ, for the sake of others ; but
might my life or lives (had I more
than one) be a *propitiatory Sacrifice*,
whereby full atonement might be
made for all worthy Ministers who
are out of place, whose *Piet*, *Parts*
and *Learning* are unquestionable, and
whereby the restoring of them to their
publick Ministry might be procured,
God assisting me, I would sacrifice it
with great readiness and chearful-
ness, in order to the glory of God, the
salvation of mens Souls, the support-
ing of many undone Families, and the
most undoubted strengthening and
establisbing of the Church of England.
For what is my life, if compar'd with
such great ends as those ? and what
greater earnings could I make of it ?
Ah why should Souls perish any
where for want of visions ? or blind
men

224 *An Impartial Vindication of*
men fall into the ditch of destruction
for want of true Seers to guide them?

If pious and able Ministers be no
where wanting; nay, if there be not a
great want of such in many places,
even in great Market Towns, let them
that are out, keep out; but if we be con-
scious to our selves that in some places
the Souls of *hundreds*, if not *thousands*
of persons, are ready to perish for
want of Gods Word, it were better to
send into the high-ways to compel
them to come in, that Gods house might
be fill'd, according to Luke 14. 23.

These things I have written, I
hope, in a *true pang of zeal*, but with
submission to the wiidom of our Ru-
lers and Governors, whom I humbly
beseech to consider well of what I
have said, and God Almighty direct
them to do for the best.

July 25.

1680.

Yours,

S. R.

F I N I S.

long periwig. 38—
149—161—

Abp. Land. 150.

conc re-ordinacon. 194









